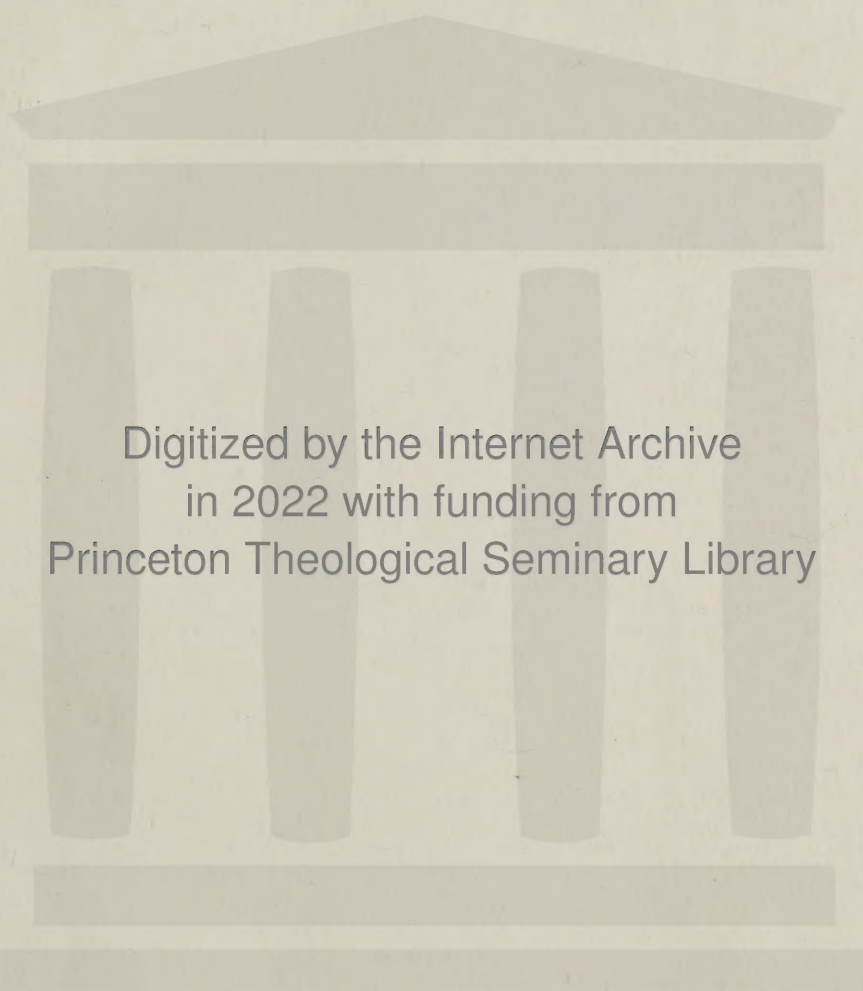


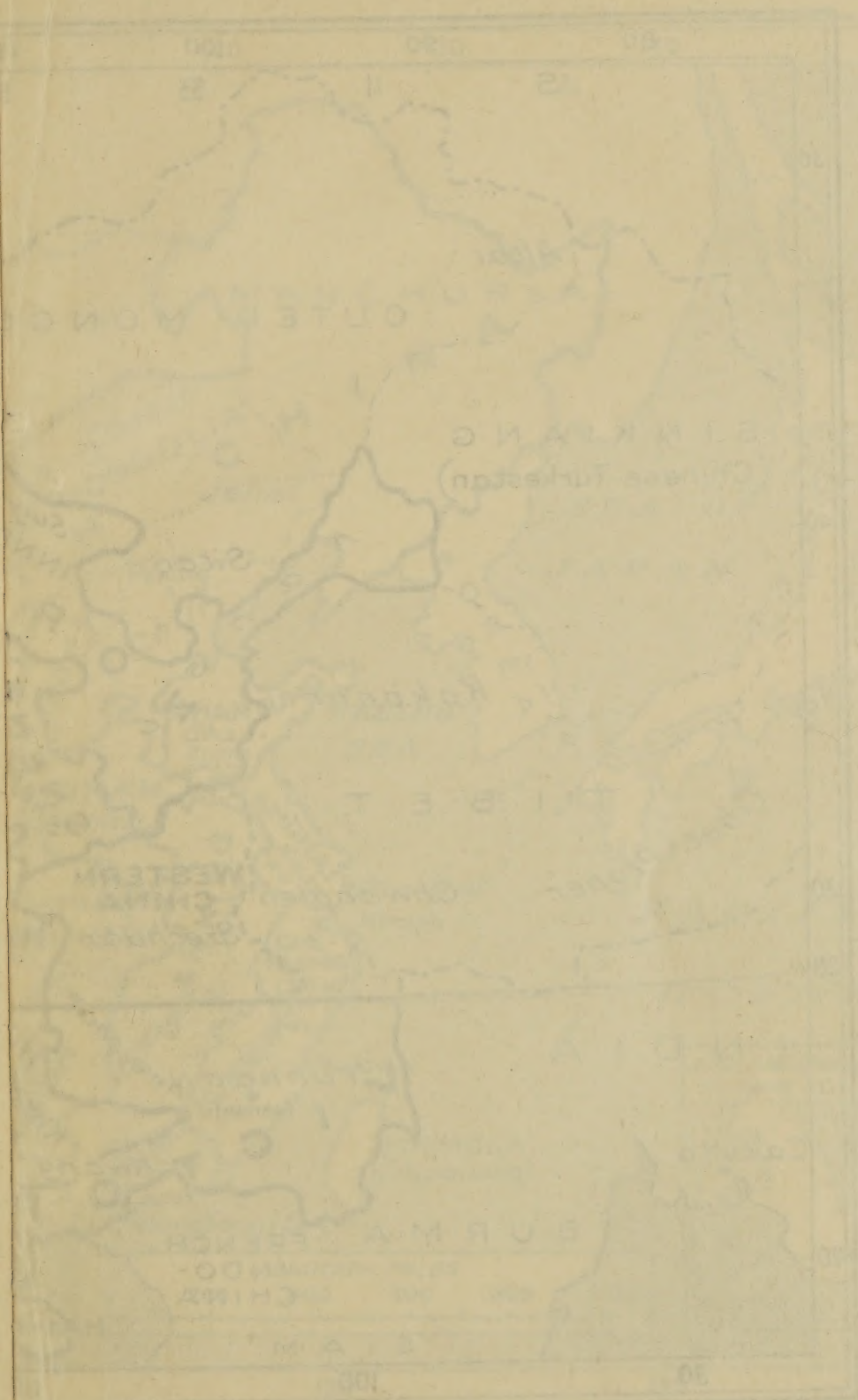
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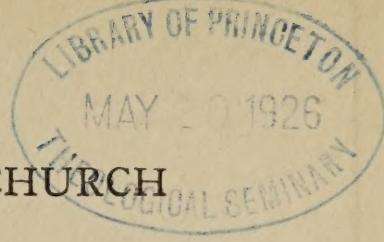
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THE CALL FROM THE FAR EAST





GENERAL MAP OF CHINA, JAPAN, AND KOREA.



✓
THE WORLD CALL TO THE CHURCH

✓
THE CALL FROM THE
FAR EAST

Being a comprehensive statement of the facts which constitute the Call from the Far East to the Church of England prepared by a Commission appointed by the Missionary Council of the Church Assembly.

PREFACE BY
THE RIGHT REV. ST. CLAIR DONALDSON
BISHOP OF SALISBURY

[PUBLISHED FOR THE MISSIONARY COUNCIL BY THE
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GENERAL PREFACE

A FEW words are necessary about the origin and purpose of these Reports.

Great movements, volcanic in their force and extent, are shaking the foundations and altering the whole aspect of human society. Old races are awakening, new races are tingling with adolescence ; and the younger generation, everywhere ignorant, and untried though it be, is minded to take command. There is need everywhere of the guidance and the constructive force which only the Christian Church can give. So we have thought and said for twenty years.

But the moment has come to face actual facts. If, as we believe, the times are making a new and unprecedented call upon the Church, it is high time that we knew accurately in terms of men and money what that call really is. It may be that the facts when known will themselves act with awakening power upon the Church. It may be that the young men and women when they see the God-given opportunity for adventure and sacrifice will not be 'disobedient unto the heavenly vision,' and a great movement of self-offering will be seen in our time such as the Church has never known hitherto. On the other hand, it may be that the Church will turn a deaf ear, that the seductive influences of comfort and the zest of domestic controversy may have paralysed her spirit. Whichever way it be, the Church of our generation is on its trial, and the opportunity before us is the tribunal before which we shall be judged. At all costs it is necessary that the whole Church should

know the facts. It is the watchman's duty to give the warning and sound the call to arms. When he has done that, the responsibility lies on the Church, and he has delivered his soul.

It was with these thoughts in our mind that we of the Missionary Council in January of this year laid before the accredited Missionary Societies our plan for a series of comprehensive Reports. We selected four great areas where we deemed the needs were most urgent; namely, Africa, India, the Far East, and Moslem lands, and we invited them to form with us four Commissions dealing with these areas. The response was unanimous and cordial, and since then, representatives of the Societies and other groups with specialized knowledge have given their time and experience unstintingly to the work. It has been a work of experts drawn almost entirely from the Missionary Societies; and the intelligence and enthusiasm with which it has been done will, we believe, be apparent in the pages which follow. But the authority behind them is even higher than the Missionary Societies, for in May last a full meeting of the Bishops at Lambeth unanimously passed the following Resolution:—

That the Bishops of the Provinces of Canterbury, York and Wales have heard with great thankfulness of the intention of the Missionary Council of the Church Assembly to bring out in co-operation with the Missionary Societies a comprehensive statement of the spiritual needs of the world in terms of money and personal agents; and believe that an expert statement of this kind is demanded by the situation and is a necessary preliminary to the great offering of life which is called for in our generation and that the time and energy of the Societies is well spent in this task.

The method of the Commissions has been to collect all the facts about their particular area which could be ascertained here at home, to consult the overseas authorities (the Bishops, Missionary Committees, etc.), and then to

draft their Report in England. The Overseas Bishops indeed have had a very large share in the work, many of the Bishops having sent memoranda, but it is necessary nevertheless to say that the Missionary Council, with which has lain the task of editing the work and passing it through the press, is alone ultimately responsible for the actual Reports. It was obviously impossible, unless publication were indefinitely postponed, to submit final drafts in every case to every one concerned. Moreover, it has been found exceedingly difficult to state with precise accuracy what the actual demands in men and money were likely to be within the next ten years. Some guesswork was inevitable, but the guessing has always been by those who know most of the work, and the figures in every case represent the minimum and not the maximum requirement.

It is impossible to give a full list of all those to whom we are indebted for this great labour of love, but our readers will be interested to know the names of the Rev. Canon E. F. Spanton, Miss Bulley, and Mrs. Fisher in connection with the Africa Report; of the Rev. E. F. E. Wigram and specially Bishop Whitehead in respect of the India Report; of the Rev. Dr. Weitbrecht Stanton, the Rev. E. M. Bickersteth, and specially the Rev. W. Wilson Cash in respect of the Moslem Report; and of the Rev. Dr. Tissington Tatlow, Dr. H. H. Weir, Mrs. Bickersteth, Mrs. Forester, and specially the Rev. P. M. Scott and the Rev. J. C. Mann in respect of the Report on the Far East.

The Reports must be regarded as an instalment of the whole case. We have reported first on those areas where the appeal seemed most urgent and peremptory and large tracts of the world are left so far untouched. We hope, however, if the response of the Church admits of it, to complete the task at a later stage. Already a Commission is at work on a Report upon the needs of our own people overseas.

It has been impossible in these Reports, each of which deals with a special area, to indicate the extent of the Church's debt to those great societies whose organization

is everywhere ancillary to the Church. It is not too much to say that without the British and Foreign Bible Society, missionary work would be almost impossible, and the services rendered to the whole Church by such organizations as the Society for Promoting Christian Knowledge are hardly less vital.

It must be borne in mind that while these Reports are the work of the Church of England, those who have framed them have tried to envisage the whole task required by the Purpose of God before making an attempt to estimate the special share of that task which falls to the Church of England. Throughout we have been keenly conscious of our fellow-labourers in other Communion. Of the great missionary work of the Church of Rome we have no means of obtaining accurate information ; but the missionary labours of the rest of Christendom have been before us continually, and the non-episcopal Missionary Societies in England have placed their great knowledge at our disposal with the utmost kindness. To Mr. J. H. Oldham of the International Missionary Council, to Mr. Kenneth MacLennan of the Conference of British Missionary Societies, and to Mr. F. H. Hawkins of the London Missionary Society we owe a very special debt of gratitude. Indeed, the whole-hearted interchange of knowledge and experience and the general endeavour to co-operate in spite of our differences in presenting a common front to the non-Christian world is one of the great steps which our generation is making towards the reunion of Christendom.

So we present our Reports. We present them 'with fear and great joy' ; with fear, because of the demand they make, so far exceeding all we have known hitherto, so far exceeding in their claim the measure of sacrifice we have hitherto been prepared to give ; but with great joy because we are conscious of a power carrying us forward which is not our own. They knew in the first days that the Lord was risen and working among them by 'many infallible proofs.' There are many infallible proofs around us to-day.

God is at work in the world: He is speaking to His Church; we know it, and we shall see and hear the more plainly as we school ourselves to obey. I speak for my fellow-workers when I say that this our first act of obedience has brought us unspeakable joy; and we trust to see greater things than these.

It is true indeed that fear re-asserts itself. The demands we make are exorbitant, unprecedented; and the home difficulties are immense. What will the Church do in response? Will the offering of life be adequate? Will an adequate offering of wealth follow the offering of life? We who love the Church must needs be walking these days in fear. Yet we can abate no jot of our demands on that account. We take the risk. We believe that God has spoken; and when God speaks, man's hope and strength are to obey.

ST. CLAIR SARUM,
*Chairman, Missionary Council of the
Church Assembly.*

St. Andrew's Day, 1925.

ABBREVIATIONS USED IN THE REPORT

B.C.M.S.	Bible Churchmen's Missionary Society.
C.E.Z.M.S.	Church of England Zenana Missionary Society.
C.H.S.K.H.	(S.K.H.) Chung Hua Sheng Kung Hui.
C.I.M.	China Inland Mission.
C.M.S.	Church Missionary Society.
C.T.S.	Central Theological School.
N.C.C.	National Christian Council.
N.S.K.	Nippon Seikokwai.
P.U.M.C.	Peking Union Medical College.
S.K.H.	C.H.S.K.H. (See above.)
S.P.C.K.	Society for Promoting Christian Knowledge.
S.P.G.	Society for the Propagation of the Gospel in Foreign Parts.

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FOREWORD BY THE MEMBERS OF THE COMMISSION ON THE FAR EAST

To depict the present situation in the Far East and to make vivid to the whole Church of England its responsibilities in view of this situation was the task set before this Commission. It began its work in February, 1925. The personnel of the Commission was representative of all the Societies concerned and other experts on China, Japan, Korea, Singapore, and the Diocese of Labuan and Sarawak.

The procedure of the Commission was directed to ransacking every available source of up-to-date information about the dioceses concerned. Rough drafts were prepared giving statistical information, diocese by diocese. In the meantime, through study of reports, for instance the timely Report of Bishop Knight on his visit to Japan, and the invaluable 1924 'Survey of the Five China Missions of the Church Missionary Society,' and through interviews with missionaries and other specialists, information was gathered and collated on various topics. On any doubtful point, memoranda or interviews were obtained from those possessed of special knowledge, and when any point seemed obscure, as, for instance, the future of missionary education in Japan, a group of specialists was gathered for consultation, in that case, men and women who had been engaged in educational work in that land.

At an early stage a letter was despatched to the Bishop in each diocese asking him to give his views on the needs of his diocese and the policy to be pursued to meet those needs. Later, drafts of the actual Reports were submitted to the Bishops for their criticism. Endorsements of the substance of these Reports, in many cases accompanied by valuable statements for incorporation, have been received, either by

letter or cable, from every Bishop concerned without exception. The representatives of the accredited missionary societies put every available source of society information before the Commission and made a most valuable contribution by releasing from deputation work certain of their missionaries who took a large share in drafting the Reports.

The Commission has done its work in circumstances of peculiar difficulty. Not only was it dealing with five completely different fields, but China, the largest and most important of these fields, was throughout the period of the Commission's work in a state of disturbance and confusion. To give a truthful picture of a country in which the situation changed from week to week, almost from day to day, was an impossible task, so much so, that at one time the Commission seriously considered postponing their Report on China.

Readers already to some extent familiar with the Far East situation, will doubtless feel that certain interesting and important aspects of the situation have been treated but slightly or even ignored.* Such omissions must be judged in the light of the aim of the Report, namely, to present to members of the Church of England a clear view of the special responsibilities resting on them as members of their Church to enable her efficiently to undertake that part of the task in the Far East which has been laid on her by God. The Church of England is not called to cover the whole field, nor to attempt work of every kind. The background we have sought to give is the background necessary to understand the needs, opportunities, and outlook in the Church of our own Communion in the Far East.

* Work among Moslems and work amongst Our Own People have been practically left untouched, as they will be treated in the Report of the Commission on the Moslem World and in the Report, probably to be issued autumn, 1926, of the Commission on Work amongst Our Own People Overseas.

THE CALL FROM THE FAR EAST

GENERAL INTRODUCTION

THE Commission on the Far East has been charged with the huge task of presenting to the Church of England the needs of the Church overseas in five great fields : China, Japan, Korea, Labuan and Sarawak, and the Diocese of Singapore, which includes Malaysia and considerable sections of the Dutch East Indies and Siam. This means, in brief, the whole Asiatic area bordering on the Pacific, with the exception of the Philippines and Cochin China.

In what consists the urgency of the task and the overwhelming call to the Church from the Far East to-day ?

1. *Its huge extent and the large areas therein neglected by the Church.*—The population of our five fields comprises one-third of the human race. Though the missions of Reformed * Churches have been at work for a hundred and twenty years in the Far East, the ten million Moslems in China, the millions of Moslems in Malaysia, are completely, or almost completely, untouched, while some forty million of the rural population of Japan, and huge masses of the three hundred million village folk in China, are practically neglected. The Church must not forget that the larger China leads on into the great closed Buddhist land of Tibet, and into vast tracts she has never trodden in Buddhist Mongolia, and into Moslem Turkestan, once the field of Nestorian Missions, now hardly touched by any Christian force.

2. *Its infinite variety of circumstance, calling on the Church for an infinite power of sympathy and adaptation.*—Every great religion is to be found there. Our area comprises the whole Confucian world, the greater part of the

* For the purposes of this Report, Christendom will be considered as divided into three sections, Eastern Orthodox, Reformed, and Roman.

Buddhist world, two religions unknown elsewhere—Taoism in China and Shinto in Japan, well over one-fifth of Islam (Singapore is the centre of one of the world's main centres of Moslem population), millions of Animists in China and the Dutch Indies, colonies of Hindus from India in the Malay States, and Christians—Greek Orthodox, Reformed, and Roman.

As for *racial types*, they are all there—Australoid, Negroid, Caspian, Mediterranean, Mongoloid, Alpine, and Ural. Not only is every racial type represented, but they are at the most varied stages of human development—the primitive head-hunting communities of Borneo, the nomad tribes of Mongolia, the ancient culture of China as well as her present very modern movements, and the Japan of to-day, with her seat on the Council of the League of Nations.

The Far East is a museum of *forms of government* and experiments in various types of political life. Within our five fields you find to-day, China, an ancient empire, now a republic; Japan, a feudal state, become now a modern constitutional monarchy; the independent kingdom of Siam; Korea, Saghalien, and Formosa, the first modern experiments in colonial empire of a non-Christian power, Japan; British Crown Colonies and Dependencies; Dutch colonial territory; western communities living on the soil of eastern powers; the vexed phenomena of extra-territoriality and national or international foreign concession settlements; millions of Chinese immigrants living under western flags.

3. *A centre of race friction and danger* is created in the Far East to-day by this variety of political circumstance, by competing industrial and commercial interests, and by the distribution of population in the Pacific area.

The overcrowded populations of China and Japan look East and South, to the four young Anglo-Saxon nations, Canada, the United States, Australia, and New Zealand, with their comparative sparsity of population. Immigration laws designed to prevent large incursions of Asiatics with

their lower economic standard of living are, in varying degrees, the point of friction between all four lands and China and Japan ; while the extra-territorial and similar privileges of the white races on Chinese soil are an imminent cause of bitter race antagonism. This is curiously intermingled with the action of another race strain, the Slav. Both the Bolshevik Russian and the Russian emigré are disturbing influences in Chinese political action at the present time.

In Singapore, that most cosmopolitan of cities, the nations of the world are jostling each other, while the very word Singapore brings to mind a naval problem which lights trains of explosive feeling East and West, and very specially South. Mention coal in China, rubber in Malaysia, oil in the Dutch Indies, and rumbles of international irritation are heard all round the commercial and political world.

Oriental immigration into Anglo-Saxon lands is a danger signal, but there are other aspects of such immigration, less in the public eye of Britain, but quite as significant. China, and to a less extent Japan, are great emigrant nations ; their migrations are found all round the Pacific and, wherever found, are a powerful influence for good or evil. In Labuan and Sarawak the Chinese, we hear, will certainly become the dominant race. There are two million Chinese in the Diocese of Singapore alone, and the Christians amongst them are the chief missionary force in Malaysia.

The Far East looks across the Pacific to the Latin-American world, and Chinese and Japanese have penetrated into every republic of South and Central America, as well as the Guianas. Inquiring for the leading Christian women in Sao Paulo, Brazil, an English visitor was introduced first to a Japanese Christian. The evangelization of all such colonies is the problem of the Chinese Church in co-operation with the Churches of the lands in which these colonies are found. What a chance is presented to our own Communion, for instance, in Canada, by the important and hopeful field

amongst 58,000 Chinese, and 19,000 Japanese! There are fifteen Chinatowns in British Columbia alone.

But let it be noted that race strife is no mere question of white and coloured. The Far East knows only too well a Japanese-Chinese question, and a Japanese-Korean question.

The Pacific area is the world's laboratory of race experiment. The races in the lands round the Pacific are, at one and the same time, thrown into violent antagonism by their political, educational, commercial, and industrial contacts, and unified in interests by these very same factors. They must work out their destiny together. It is a hopeful sign that the Christian Churches of Japan and China and the United States of America, through the National Christian Councils of China and Japan, and the Federal Council of the Churches in the United States, are each seeking earnestly to apply the principles of Christ in race relationships. A sign of their endeavour, and the same endeavour on the part of the Christians of Australia, New Zealand, and Canada, was the recent Pan-Pacific Congress in Hawaii.*

4. *The Far East is in the throes of a rebirth.*—With a kaleidoscopic rapidity nation after nation is awakening and passing through change after change. In one region of life after another, western chemicals have been poured into the test-tubes of the East, producing explosive disturbances or new crystallizations in Oriental politics, education, industry, commerce, hygiene, and government. All these have been transformed in a generation, nay, often in a decade. There is agitation and movement everywhere and the consequent danger is acute.

But as in the sixteenth century in Europe, intellectual rebirth has been followed by religious awakening. In non-Christian religions, Islam, Buddhism, and Shinto, there are

* This Congress called together by the Christian Churches brought together men of all races and creeds, Americans and Filipinos, Chinese, Japanese and Koreans, Australians, New Zealanders, Canadians and Latin Americans, for a frank discussion of their difficulties and grievances against each other's nations, and for a quest together how causes of war may be removed.

revivals, new sects and reformations. The earthquake has started the Japanese people on a new quest for spiritual life and truth. The efforts of all Christian missions have produced Christian communities 536,000 strong in China, and 281,000 strong in Japan. The Church of England has witnessed the coming into being of those strong young Christian Churches—the Chung Hua Sheng Kung Hui, the Nippon Seikokwai, and the Chosen* Sung Kong Whai—the Church in Korea.

It is a hopeful sign that these Churches are becoming increasingly national in character, and in their desire to serve their country and their God are seeking, in co-operation with other Christian communions, to solve the social, political, industrial, and international problems of their respective countries in the spirit of our Lord. Extraordinarily hopeful, too, is the way in which each of these Churches is producing its own leadership of intellectual and spiritual power, a leadership fraught with possibilities of good, not only for the Far East, but for the Churches of the West to whom such leaders are bringing a message.

5. *Renaissance, revolution, reconstruction, and reformation in the Far East, affect Occident and Orient alike*, and have a powerful reaction in the West, not least in the Church. East and West are knit together in the fabric of the world's life. China and Japan are members of the League of Nations. Industrial and national conditions in the East have no small effect on unemployment conditions in the West. In no realm of thought and life to-day can East and West work out their problems apart, least of all in the religious sphere. Eastern non-Christian religious philosophy is affecting religious thought in Europe and America. Christianity is producing reactions in Oriental religious thought. The western Church is beginning to look for help from eastern Christian thinkers and statesmen. At the same time, the Churches of the East, despite all causes of friction with the West, are urgently asking the western Churches

* *Chosen* is the official Japanese name for Korea.

for reinforcements. Through every page of these reports we shall hear Christians East and West declaring 'God has provided some better thing for us, that they without us should not be made perfect.'

6. The Far East, even thus briefly depicted, cannot but produce a poignant sense as of *a vast mass of human need*. What must it mean to the heart of our Lord to feel the sorrows and pains of travail in the Far East to-day, and to bear the whole burden of the sins of East and West alike? Christ is calling the Christian Church of the West to the aid of one-third of the human race, who to-day in the Far East are, consciously or unconsciously, expressing their need for a Saviour. The ideal of the report is to help the Church to see the Far East as He sees it, and in His Name and in His Spirit to offer life and substance for its salvation.

CHINA

CHAPTER I

CHINA AS SHE IS

1. MODERN CHINA

GEOLOGISTS report enough coal in China to supply the world with heat and power for a thousand years. Foreign engineers have taught the Chinese modern methods for mining and transporting that coal. There are two other facts. Christ lies at the heart of the human race, like the subterranean waters that burst up in an artesian well. Chinese and western pioneers are sinking shafts through Chinese life, to let loose in China and for the world the life that is in God's Son.

China's divisions and China's unity.—While China is changing under the impact of worldwide scientific and spiritual forces, modern education, the recent and wide development of newspapers and new systems of inter-communication are knitting her four hundred million people together in a fresh unity of thought and action.

As for her rival war lords, 'the legions thunder by'; but the true China has always despised the soldier, and accepts very little responsibility for what that sort of man will do. While governments are falling beneath military intrigues and outbreaks, all the time opinion is being formed, ideals are being pursued, and the spirit of China is schooling itself to face the life of a new age. That, in spite of civil war, such progress is possible is one index of the tragedy of China. The wars of the militarists do not affect the people more deeply, just because they are not wars of the people fought for great causes, but mainly wars of the generals and their own armies, fought for personal ends.

It is not easy to balance aright the opposing forces in the country. The educator and the business man, for instance, do not concentrate their attention on the same aspects of life. But from the business position in China emerges another great fact, also tending to balance the depressing effect caused by the existence of ill-directed armies of some 1,500,000 men. For all their forays, customs reports show that the voluminous trade of China still expands. The influence of modern education and the conduct of students in China must seem to many observers to promise little good either for the country or for her foreign relations. But again, attention to the actual history of education in modern China will bring some reassurance to those who would wish to honour and hope good things for a great people as they pass through a wide slough. (See pp. 14, 15.)

Education versus confusion.—The change of a dynasty was never a peaceful moment in China's history ; to change from an empire to a republic has necessarily been a perilous task. From the first, many of the most sincere of China's patriots, with the patience and renunciation of men who have a true vocation in life, seized upon the fact that a republic needs the foundation of an educated citizenship. Abandoning the hope of a rapid stabilization of the country and of personal advancement for themselves in the present-day official world, these men have steadily banded themselves together all over the country to build for to-morrow an educational system for the schooling of their race. In spite of the lack of funds, their system is being worked out in theory and developed on some scale in practice. Their own patience, and the novelty and vastness of their task, entitle them to ask for patience in foreign observers, who are less personally concerned in the welfare of their land than they who are her own citizens and victims of her unsettlement.

A plea for patience and understanding.—Again, the public activities of the student class show at least that

they have a patriotism which does not stop at resistance to what they consider as unjustifiable invasions of their country's rights ; it teaches them to care for the welfare of their working classes. That care is not only manifested in time of labour troubles. A great deal of social work is done by students in time of famine and other disasters, and in teaching the common people and their children (see pp. 19, 20, on the Chinese Student). The old style official preferred to keep the people ignorant.

Such constructive patriotism surely entitles students and their senior leaders to express their feelings, without being thought merely anti-foreign, if they consider, for instance, that mission schools undermine national spirit.

As a matter of fact, in the Young China's cosmopolitan reading and travel for study, there lies a very strong corrective for the country's ancient spirit of national seclusion, of which the Great Wall was the symbol. (It was China's own modern trained engineers who pierced that Wall with the frontier railway which is now heading towards Turkestan.) Socrates found young Greeks of his day, when foreign intercourse was abounding, prone to form the opinion that no one country's custom or tradition had any absolute worth. He strove to lead men on from their inherited codes to realize an absolute truth behind and above them all. The record of that struggle in Plato's ' Republic ' is now circulating in a Chinese translation. It is jostled by Chinese-made translations of the works of Einstein and Eucken, Bergson, Bertrand Russell, Tolstoi and Tagore, Marx, Maxim Gorki and Maeterlinck, Darwin and Dostoievsky, Nietzsche and Dewey.

2. THE QUICKENING OF A NATION'S MIND

For thousands of years the culture of China was continuous and alive, though limited in its range and in the circle of its students. The aim of the new China is universal education. Many of the subjects of the new education are as new to China as the classical and scriptural subjects in

the early monastic schools were new to our Saxon and Celtic forefathers. Widespread as such education now is, conditions in the country keep it far from becoming universal.

Simplified writing and mental quickening.—The speed with which the nation's mind is being awakened and formed cannot be measured only by the rate at which new schools are opened. The nation's youth has become like a band of runners who strip themselves of heavy winter clothing, and run, not in a pack, but co-operating, in relays. This transformation is the result of the recent language reforms.

Much has been heard of a simple form of writing Chinese which might replace the old 60,000 characters with forty letters. At least two such forms, one private and one official, exist, both of which have been used by missionaries and others with varying success for teaching the illiterate. Some of the successes have been amazing. But note that the official form of writing is primarily for phonetic purposes. It aims at breaking down provincialism, by teaching in the regular schools throughout the land *a common pronunciation*, thus tending to make communication between north, south, and central regions more smooth.

In this first reform a still greater reform is implied. The old schools did not need phonetics because they did not teach the spoken language. They taught a literary language, the privilege of the learned few. The modern school teaches from text-books written in a language which is practically the colloquial of the better classes. That is indeed the throwing off of a mighty weight. To read, think, speak, and write all in one language, to move straight along on one plane, that is indeed to quicken the action of the national mind. This style of writing is being carried far and wide by great relays of books and pamphlets and by what is practically a new thing in China, journalism, daily, weekly, monthly, and quarterly.

A campaign against illiteracy.—One great area of the

people's life is being opened up to the flood of the new literature, the new thought and the new knowledge. A Fukienese churchman is leading in a movement against illiteracy, which began in the Y.M.C.A. attached to the Chinese Labour Corps in France. In city after city, night schools for men, women, and children are being taught by means of a special adaptation of the reformed language. Out of the 60,000 characters, 1000 have been selected by careful experiments which have proved them to be sufficient for handling almost any subject. The reformed language, used within the limits of those thousand characters, many of which are perfectly simple, is imparted in these night schools. The characters themselves are taught in an intelligent manner. In four months, a class, perhaps numbering hundreds, instructed from a lantern screen, is launched on a small library of books for popular education specially written for them. The knowledge they have acquired quickly becomes for them the clue to understanding numbers of the simpler newspapers and booklets on the market.

This extension of progressive day and night schools, using the standardized pronunciation and the simple style of composition, and backed by the modern printing press, is making possible the wide communication of ideas and the rapid development of a national mind.

A plea for Chinese Christian literature.—Some will point out that the quickened national mind has recently been mobilized on certain lines threatening to the Christian movement. But no matter. Opposition is itself a form of proclamation, and other lines are laid down along which that Christian movement may by the force of truth react on the nation's thought. There are Christians, for instance in the leading ranks of Chinese modern litterateurs and educators, who are planning their own presentation of the Christian faith to their country.

Nevertheless, it is sadly true that neither Chinese nor foreign scholars serving the Christian cause in China are

doing one-tenth of what ought to be done, by sheer weight of learning and letters, in the flux of modern Chinese thought and reading, to manifest Christ as the Truth. One particular piece of work awaits the Christian Chinese. The advance of literacy in China has been accompanied by the increased circulation of the Bible in China.* That Bible, once despised by scholars for being published in the vernacular style, proves to have been a forerunner of the modern literary movement. When, instead of the version made by foreigners, the Bible is translated into more forceful idiom by an eastern Luther or Tyndal, we shall see a very great contribution made by the Chinese Christian Church to the new China's thought and character. But for general Christian scholarship and philosophy, the leaders of the Chinese Christian force admit frankly that they are still looking to the West, as do other Chinese students, for fellowship on the road.

3. THE CHINESE STUDENT OF TO-DAY

(A) IN CHINA

It is quite impossible to understand the present position of affairs in China, or to form any estimate of probable developments, unless we first appreciate the peculiar place occupied by the Chinese student in relation to all matters of public and national interest.

The position of the scholar in China.—The position of the scholar, as is well known, has always been paramount in the Confucian order of human society; the only true aristocracy which China has recognized throughout her long history has been an aristocracy based upon scholastic attainment. The whole system of official appointments

* In China the three Bible societies broke all previous records in their circulation figures for 1924. They give a total of 9,480,260 volumes of Scripture, almost two million more than in 1923, and the greatest number ever circulated by the Bible societies in any country in any year; this in the face of warfare and banditry which have considerably interfered with colportage work.

in the old days, from the filling of the highest political posts to the securing of minor magistracies and civil service positions, was ultimately dependent upon educational prestige rather than upon personal influence and money. The humblest peasant in the land, provided he was possessed of real ability and the means of obtaining a literary education, was eligible for such posts, and Chinese history abounds with instances of men who climbed from obscure village homes to positions of extraordinary authority.

This system, backed up by the innate respect of the Chinese people for culture and knowledge, and by their unquestioning worship of authority, has surrounded the *intelligentsia* with peculiar privileges which, even in these more democratic and progressive days, are freely recognized by the people. Thus it has come about that the student body, taken as a class, exert an influence which is out of all proportion to their numbers, their age or their experience. Even the immature expressions of a group of small schoolboys or schoolgirls are regarded in China with a seriousness curious to our western minds.

Up to comparatively recent years, the students of China have lacked any means of corporate expression, and such action as they have taken, from time to time, has been purely local in character, directed for the most part against some unpopular official or against their own particular educational authorities. During the last decade, however, the place of the student has assumed an added weight of authority owing in large measure to the fact that he now represents the most highly sensitive, as well as the most closely organized and articulate, section of the population, and that he has been the first to respond to those new influences which are quickly bringing about the intellectual renaissance of the Chinese nation.

New influences on China's students.—These new influences have reached the student from three distinct sources.

In the first place, there has been pouring into China, for

the last hundred years, a stream of revolutionary ideas, as the result of the growing impact of western civilization upon the Far East. Missionary and merchant, diplomat and explorer, have each found their way into the hitherto closed land of China, each in turn sowing seeds of revolutionary thought which have gradually changed the whole Chinese concept of their status in the world. Of these forces none has possessed greater potentiality than the mission school, which pioneered the way for modern education.

In the second place, the past eighty years have witnessed a gradually widening current of student emigration from China to western lands, commencing in 1845, with a notable group of three young men. One of these three, Yung Wing by name, returned to his native country in 1854 with the fixed purpose of securing facilities for further groups of students to follow his adventurous example, and though fifteen years elapsed before he obtained the official support for which he persistently appealed, success came at last through the patronage of the great viceroys Li Hung Chang and Tseng Kuo Fan. Since that time the tide has flowed ever outwards, bringing thousands of eager students to Japan, to North America, and Europe, all to return later with the resolve to assimilate into Chinese life and culture what they have acquired of western science and political economy.

A third influence has been the public press. Twenty-five years ago there was but a handful of Chinese newspapers and journals in the whole country. To-day they are numbered by the hundred, and with the large amount of well-informed western news now found in the pages of those most widely read, they exert an immeasurable influence upon the thoughts and ideals of the people.

Characteristics of Chinese students to-day.—The effect of these new forces upon the alert and responsive student mind of China is seen to-day in the outstanding characteristics of the Chinese student body.

1. The old attitude of passive receptivity, which was so notable a feature in former student generations, has

almost entirely disappeared, and in its place there is a new spirit of iconoclasm and scepticism which vigorously attacks the traditions of the past, challenges all moral and religious sanctions, and eagerly welcomes everything radical or revolutionary in thought or practice.

2. National self-consciousness has become a marked feature of student life and expression ; no class in China is more sensitive to-day on questions touching the position of the country in the international world. For the moment this sense of nationalism is mainly directed against those foreign powers which appear to restrict or obstruct China's claim to full sovereignty and independence. But, already, on more than one occasion, this very patriotic fervour has expressed itself in vigorous action against the corruption of officialdom, and the rapacity of military leaders, and if this same passionate emotion can be applied with equal earnestness to the internal reforms and local self-government which China needs, it will augur great things for the young republic.

3. The Chinese student possesses a peculiar facility for creating and leading public opinion. This was seen for the first time in 1919, when the terms of the Treaty of Versailles were made known, and when it became apparent to the Chinese that their special interests in Shantung had been handed over by the Powers to Japan. Within a few days a wave of public opinion, led by the whole student body, swept the nation, and demonstrations of protest, public meetings, and economic boycotts continued to dominate the situation until the wrongs of the people were redressed at the Washington Conference. An even more startling exhibition of the force of this awakened public opinion has been seen of late in connection with the anti-foreign disturbances which followed upon the Shanghai shooting affray of May 30, 1925.

4. The student classes of to-day, though immature in judgment, often undisciplined and extreme in action, and lacking poise, self-restraint and experience, have already

proved themselves capable of splendid constructive effort. The important movement for mass education, for which no less than two million text-books were issued last year, has depended entirely for its success upon the voluntary services of students who have conducted the four-months classes which are held in various large centres. The investigation of industrial conditions and the various activities of social welfare, have similarly been carried on, for the most part, by students, who are to-day taking a leading part in every enterprise directed towards the uplift of the oppressed classes.

The Chinese students of to-day represent one of the greatest potential forces, for good or evil, which the country possesses. Some of their leaders have already taken a notable stand as followers of Jesus Christ. The Student Christian Movement of China, which is a department of the Y.M.C.A., has 25,000 members, and its secretary, Mr. T. Z. Koo, estimates that it will double this membership within the next five years. Were the rank and file to become dominated by Christian thought and teaching, it is impossible to conceive of the constructive service which they will eventually render to their much-distracted nation.

(B) IN BRITAIN AND OTHER LANDS

One of the most important and significant results of the increasing unification of the world is the presence in Europe and North America of large numbers of students from Asia. During the academic year 1924-25, a total of at least 6000 students from overseas registered in the universities, university colleges, and Inns of Court of Great Britain and Ireland. This figure includes about 200 from China.

Very important from the point of view of the Chinese Christian Church is the presence of large numbers of Chinese students in other lands than Britain. *The Foreign Student in America*, an invaluable volume compiled by the Committee on Friendly Relations of the American Y.M.C.A.,

347, Madison Avenue, New York City, gives the numbers of Chinese students abroad recently.

1924, U.S.A. and Canada	1218
1925, France	2000 (<i>circa</i>)
1925, Germany	500 (<i>circa</i>)
1925, Russia. At the present time, batches of Chinese students are being sent to Russia 300 at a time, where they are trained to return to China as propagandists of Soviet ideas.	

The question of the moral and spiritual influences brought to bear on them is a call to the Christian Churches in all lands where these sons and daughters of China are guests.

These men and women who live in western lands are cut off from their traditional and cultural background, and have to do all their work in a foreign language. They are often very self-conscious of physical racial characteristics, and sensitive to any misrepresentation of their own people, in the press, films, plays, and missionary exhibitions. They often have difficulty in finding suitable accommodation, and are frequently depressed by the loneliness of big cities.

In Britain they are sensitive to our reserve and aloofness. They have few opportunities of cultivating any relationship with our people sufficiently intimate to enable them to form a just estimate of the real nature of our national life. On the other hand, our big cities, whose worst evils are so flagrant, afford them abundant opportunities of seeing its worst aspects.

Most of these students have some acquaintance with Christianity. Many have been educated in mission colleges. The question they continually ask is 'Does Christianity work?' so that they are keen observers and critics of such things as the Church's equivocal attitude to war, and British preoccupation with business. On the other hand, they are appreciative of public order, the administration of justice, the comparative freedom of public life from corruption, measures taken for the public health, and the voluntary

hospital system. They are much influenced, however, by their personal contacts with British people—whether they find a kindly landlady, or are victimized by a ‘crook.’ Some return home completely embittered by their experiences, with distorted and even grotesque ideas of this country, frankly anti-British and anti-Christian. Many, however, would agree that Christianity does make a difference to the life of some British people. But its results are not so apparent as to cause the average eastern student to think seriously of becoming a Christian. It may be said generally that they have unqualified admiration for the Person of Jesus Christ, and agree that Christianity offers what other faiths do not. But the general view seems to be that other religions should be reformed in the light of Christianity, rather than that Christianity should be substituted for them.*

The presence of these students offers an opportunity to the Church and to all Christian people, the importance of which cannot be too strongly emphasized. No greater service can be given than by cultivating real friendship with one or two such students. Service of this kind demands careful thought and willingness to take trouble, even at some inconvenience. Getting to know one or two students intimately, inviting them to the house regularly, so that they know one home where they will be welcomed and received with understanding and appreciation—the worth of such service as this cannot be measured.†

* The views of non-Christian students concerning our faith are vividly depicted in the January, 1925, issue of the quarterly review of the World’s Student Christian Federation, *The Student World*, which contains twelve articles by non-Christian students of various nationalities, under the title ‘Non-Christians of the East view the Christian West.’ These articles illustrate forcibly the need for bringing the right Christian influences to bear on students away from their own land.

† In 1921 a number of British missionary societies co-operated to form the ‘East and West Friendship Committee,’ for the purpose of promoting, by every possible means, a relationship of sympathetic understanding and personal friendship between students from Africa and Asia and Christian people in this country. The committee has formed a widening circle of people who participate in this work of hospitality and friendship. But the practical help of many more is needed. The Secretary is Mr. K. W. S. Jardine, Annuandale, Golders Green, London, N.W. 11.

CHAPTER II

CHRISTIAN CHINA

1. CHRISTIAN SCHOOLS IN THE CHINESE SYSTEM OF EDUCATION

WELL over 300,000 scholars are enrolled in the Christian schools and colleges in China. Mission schools were originally founded for three reasons, as points of contact with non-Christian families, for teaching the children of Christian homes, and for training workers for the Christian Church. As these schools grew in power, the missionaries got the vision of training leaders for the Chinese nation, and, after the Revolution of 1911 and the accelerating of the new race for western learning, non-Christians came pouring into their institutions. From being primarily an effort within the circle of the missions, the Christian schools have grown to be a considerable factor in the general educational movement of modern China.

Co-operation in education.—Christian schools in China are associated with one another in working out their policy by means of the Chinese Christian Educational Association. There is also a Christian Medical Mission Association which includes within its field the medical schools of the missions. It would be almost impossible to over-estimate the value to the Christian cause of co-operative work in education both through such associations and through union universities or colleges, especially in a country like China. Experience has abundantly proved that in union institutions it is possible to reach a much higher level of educational efficiency than can be attained by separate colleges, for the simple

reason that co-operatively it is possible to do what no individual society has either the men or the means to accomplish. One of the gravest difficulties with which the separate colleges are always faced is that of securing such equipment and staff as will enable them to hold their own with government colleges when government schools and colleges are continually raising the level of their efficiency. For the religious training of those students who belong to our own communion, it is always possible to make adequate arrangements, for example, by the provision of Anglican hostels for such students.

The missions of our own Church in China are taking some share in a considerable number of union schools and colleges. In North China, for instance, we are co-operating in the Union Medical College and the Language School in Peking, the Peking Christian University, and the Shantung Christian University ; and in Central and South China, in the Fukien Christian University, the West China Union University at Chengtu, the Union Theological College at Canton, and some smaller institutions. For the most part, however, our share in union work has been very limited ; at the Fukien Christian University, for instance, we have only one man on the staff, and our financial contribution is very small.

Probably the best way in which we can make our contribution to the religious training of the student classes is to increase our contribution in both men and means to existing union colleges. The best of the students, those who will provide the future leadership of China, will not be satisfied, whatever their religious convictions, with any educational institution which is not at least on the same level as the government colleges. In a country, too, where the divisions of Christendom cause deep perplexity in the minds of many thoughtful people, union work stands as a powerful witness to the essential oneness of the Christian Church.

The Chinese government and private schools also

realize the value of co-operation and are backed by Chinese national educational associations, which have much influence with the Board of Education in Peking. Both the Government and the missions have recently had distinguished help from abroad in reviewing the whole progress of China's education. It may therefore be accepted that, if there are defects in the present schools, Christian or national, criticism will be steadily followed up by constructive action.

The future place of Christian schools.—The Christian forces are acknowledged to have done much to introduce a new system into Chinese education. But China's own leaders, who have now taken up the burden of her schools, while still looking to the West for many things, do so with little Christian bias. The Christian schools now educate about one in twenty of those who are in modern schools. That proportion will undoubtedly grow less as the Government is able to get abreast of its responsibility. In general, Christian leaders aim at conforming more or less closely to the official schemes. Where they differ, they hope (and are encouraged in the hope by one of the most distinguished of China's foreign advisers) to contribute that element of sound individuality which may help to save the country from any too rigid scheme. Education is not a mechanical process, and the science of it is far too progressive for any educational body in the present age to set up a universal and permanent programme which none may vary.

Christian Education to be Chinese.—The governing bodies of Christian schools are beginning to look forward to the time when the Chinese Christian community may be ready to take them over and conduct them as recognized private schools, for which Christians in their capacity as free Chinese citizens will be responsible; such a school, for example, is conducted in Changsha, Hunan, with real success as a completely Chinese venture by Miss Tseng, a Chinese Christian woman, who studied at Westfield College, London. Christian schools will only survive by sheer

weight of merit. That merit will not be increased by any unwillingness to learn from China's national educators what China needs. The reproach, so often levelled at them, that they are inferior in the teaching of Chinese literature and language, must be removed from Christian schools.

Defective teaching of religion.—Christian schools need more, not less, of everything that distinctively Christian teaching and practice can add to the spirit and tone of a school. It has been discovered in recent inspections that, in the struggle to include necessary subjects and secure sufficient teachers, a large number of the mission schools have allowed their religious teaching to fall below modern standards. The Chinese Christian Educational Association in the various provinces is now giving much attention to the matter of the teaching of religion. Too many missionaries have been forced into educational work who have started with no training as teachers, to the great detriment of their teaching, whether of religious or secular subjects.

Causes of anti-mission school feeling.—The recent movement in China, which has demanded the abolition of Christian schools, or of compulsory religious teaching and services in them, has not been the result of sheer anti-foreign or anti-Christian animus. So far as it has been led by the national educational societies, it has been not so much anti-foreign as pro-Chinese, aiming at the creation by all schools of a true republican citizenship. And the Chinese have a self-evident right to desire that schools in China should turn out good Chinese, and be free of pro-foreign influence.

The future policy of mission schools.—The mission schools which are still carrying on after the troubles of 1925, hope to be able to do so by honest consideration for Chinese feeling, and by appeal both to the above-mentioned necessity for individuality in schools, and to that principle of religious liberty, which is enshrined in the constitution of the country. When appealing to the latter principle rather than to treaty

rights, some Christian educators feel that they should themselves apply it by making Christian instruction and attendance at services voluntary. Others feel that the voluntary principle is sufficiently guarded when parents choose the church schools of their own free will. The tendency of very many leaders and the Chinese genius for compromise seem to coincide in moving towards making religious teaching and services optional, where they are not so already.

Schools are a typical, if not an essential, contribution of the Church to the world. The Church itself, as Christ meant it to become, is the world's first hope. A really Chinese Church can be expected to become a greater power for good in the Chinese nation than one which is too pronouncedly an international body. But the prospect of launching a true and virile Chinese Church seems to be very closely related to the opportunity of continuing in China the work of schools which can give a Christian grounding to a large proportion of her coming leaders.

2. THE CHRISTIAN WITNESS IN CHINESE LIFE

The Christian movement in China has quite clearly made an impression on China through its schools. In social and philanthropic work also it has in many large areas left a deep mark.

Witness through medical work.—The Christian medical schools have created side by side with the old-fashioned school of native medicine a practically new profession with modern learning and new professional standards ; moreover they have opened it to women. Christian schools of nursing are creating a really new profession in China ; they, too, are opening a career to women. The Peking Union Medical College, founded by missions and now recreated on a vast scale by the Rockefeller Foundation, is doing research work on Oriental diseases for the whole Far East ; by its special post-graduate courses, open to Chinese and foreign

doctors from all over China, it is raising medical work throughout the country to a higher level.*

The Christian hospitals are themselves a power for the education of society as well as for the healing of the sick.† Their witness to Christ and their aid to evangelistic work are, of course, of the greatest value. When one reads that in England there is one doctor to every fourteen hundred of the population, and in China one modern trained doctor to every seven hundred and ten thousand, one realizes something of the need of sick women and children and their men folk in the interior of China. To train the modern nursing and medical professions of China is a beneficent and constructive social effort that should be constantly in the mind of the sister professions in England.

The witness of social service.—From the revolution of 1911 onwards, Christian hospitals and medical schools have added to their general fruitful witness by doing Red Cross work in the constant civil wars. Outbreaks of pneumonic plague in Manchuria and down the Mongolian passes, the great Chihli and Yellow River floods, the famine in five provinces in 1920, typhoons in the south, and earthquakes in the south-west and the north-west, stand out among these disasters. In all of them the Christian forces have become known for the enterprise, self-sacrifice, and integrity with which they have come to the help of the sufferers. There are, however, two special directions in which the leadership of Christian forces in social reform has been particularly manifest.

Opium Reform.—In many districts the lamentable recrudescence of opium growing is debauching the people and using up the land that is needed for food supplies. The National Christian Council has a special committee on

* Such work gives a picture of what should be aimed at for the refreshment of all branches of the Church's work, through, for instance, an institute of social and industrial research, and through the vacation courses which union universities are beginning to offer. See also Section on the Chung Hua Sheng Kung Hui (pp. 42, 43).

† Cf. section on North China (pp. 74, 75).

traffic in opium. In certain districts Christians have been alone in their protest. In all they have taken the lead, and the three thousand anti-opium societies which are fighting China's greatest scourge are largely the result of Christian agitation. These societies made their voice heard by their representative at Geneva, Mr. T. Z. Koo, himself a Christian and a secretary of the World Student Christian Federation. Leading non-Christians have, of course, joined in this effort, and men like Yen Hsi Shan, the model governor of Shansi, and Feng Yu Hsiang, the Inspector-General of the North-West (again a Christian), have done wonders in their own territories to curb the opium evil.

Reform of Industrial Conditions.—The introduction of modern industrial conditions has broken up Chinese family life and the old systems of industry. European and American methods have been introduced into province after province, bringing with them all the evils of early nineteenth-century industrialism in England with none of the laws for the protection of workers and women and children which have mitigated its results in the West. Industrialism with both its good and evil results has come to stay. The National Christian Council has again a committee on Applied Christianity in relation to modern industrial conditions and has adopted the standard of the International Labour Office at Geneva. In the tentative steps taken in Shanghai and elsewhere to guide the new developments of factory life, Christian leaders have been deeply engaged.* The Young Women's Christian Association has indeed almost created a new type of missionary, the industrial missionary, charged not with mere welfare work, but with rousing the conscience of Christians and non-Christians alike to securing the fundamental reform of industrial conditions.

* Perhaps the most definite and immediate way in which the Church of England could help in this matter would be to add trained economists to its representatives on the staffs of one or more of the union universities in which it has a stake. The knowledge of industrial history and the trained power of investigation, which such men as Professor J. B. Tayler of the London Missionary Society and Peking Christian University have brought to China, are essential to a practical study of China's needs.

In a country where there is a traditional respect for philanthropy, the scale and spirit of all this work have made no small impression on the general public.

Direct religious witness.—The influence of Christian witness on the actual thought and religion of the country is not easy to estimate. At the time of the revolution it was generally felt that Christianity and Christians were on the side of democracy against autocracy. But at the present moment Young China is turning to the modern literature of Japan and Russia for its inspiration rather than to other countries, and is making a sharp criticism not only of old constitutional ideas, but of every social institution and moral standard. For Young China, Christianity is discounted as supposedly retrograde. Buddhism and Taoism cannot advance against its rationalism. Confucianism is not the rival of Christianity; that, too, as the philosophy of an imperial age, is cast into the limbo.

There is an older China which still cherishes with respect the religious heirlooms of the nation. Whether that respect will survive, or will later be revived among her present-day young men, remains to be seen. But at present there are signs among senior men of revivals both of Buddhism and Taoism. It is commonly felt that the troubles of the present times are driving them in upon themselves and their religion. The organized revival of Buddhism at such centres as Wuchang is to some extent caused by fear of the advance made by Christianity, and has led to some definite attacks on the Christian Church.

Other men who are taking their old religion seriously are adopting a new attitude. They are definitely recognizing Christianity side by side with their own faiths as a world religion and philosophy, which as intelligent men they should study, or even amalgamate with their own. In such religious associations as the Tao Yuan (see *The Chinese Recorder*, March, 1923; *The Church Missionary Review*, April, 1925), and in the official moral culture meetings held on Sundays throughout the model province

of Shansi, a Christian lecturer is free to introduce the consideration of his faith by means of a comparative study of religion or of social standards. Conversions to the Christian faith are not reported from such meetings. But truth tells. Such a recognition of the importance of Christianity is a new thing, and it is helping the Christian teacher to study anew the presentation of his faith.

One of the most striking illustrations of a new attitude has been seen in a model prison in Peking. By a regulation of the Ministry of Justice, all religions are allowed to help forward the modern idea of prisons as reformatory by preaching their faith to the prisoners. Christians in Peking, Hankow and elsewhere have acted on this permission. In the lecture hall of a model prison in Peking, side by side with pictures of Confucius and Buddha, there has been set up one of Jesus Christ.

It is fairly plain that if the freethinkers of Young China swing back to a free consideration of religion, their strong national feeling will, as it should, lead them to demand that Christian teachers shall give serious attention to the national religions of China. For the sake of reaching that younger generation itself, work done in contact with the older and more religious generation may well be a preparation; and surely in our post-war generation of British university men with their impatience and criticism of the things that were, those whose faith has risen above criticism to the eternal Christ, will have something very direct to say to the hot-blooded, critical *intelligentsia* of the new Orient (see pp. 43, 65, for a special call of this kind).

Christian witness to Moslems.—Among Moslems in China very little special work is done. Some is being planned. It is typical of what has been said of the new position of Christianity on the horizon of Chinese thought, that a leading Moslem recently writing a defence of his faith, when comparing it with the usual string of China's recognized 'Three Doctrines,' Confucianism, Buddhism, and Taoism, never failed to add to the list the Christian

faith. The great mass of the Mohammedans in China are outside any field which the Anglican Church is actually working ; they are in Kansu, in the extreme west of the Bishop of North China's jurisdiction, and beyond in Turkestan. But scattered settlements of them are found in many sections of the country, and in Peking there is an important Moslem community. At its chief mosque, before the Great War, Turkish emissaries of the Pan-Islamic Movement were working, and there is evidence to-day that Moslems in China keep in close touch with Moslem movements in India. It is in Peking where the Church has a growing volume of other work, that a Church mission to Chinese Moslems might perhaps make its first study of this field and its problems.

Witness to the rural population.—While attention must of course be given to the Christian witness among special classes, it has never been forgotten in the Chinese work of the Church that Christianity is the religion of the plain man as well as of the scholar, and of the country man as well as of the town dweller. If central institutions draw most of the foreign missionaries into the cities, the majority of the Chinese Christians are to be found in the rural districts. Yet still vast masses of the three hundred million village and farmer folk of China are completely unevangelized. To the needs of the country people, who are the bulk of the Chinese race and its backbone, and to methods of reaching them, the National Christian Council * is giving special attention. Through its Church and Country Committee, it co-operates for the enlightenment of the countryside with the Christian Agricultural College at Nanking, and

* The National Christian Council is the successor of the China Continuation Committee which grew out of the Edinburgh World Missionary Conference of 1910. It was formed and elected by the conference of the 1000 representatives of Christian bodies who met, Chinese and foreigners in equal numbers, at Shanghai in May, 1922. It works through four full-time secretaries and various special committees. It is fully supported by the Anglican Communion in China and has had both an Anglican bishop and a Chinese presbyter on its actual staff. Its headquarters are in Shanghai, but its secretaries travel, and its committees draw their members from various centres. It exists, not to govern, but to inquire, counsel and unite.

the Central China Teachers' College at Wuchang, which is specially training men for rural schools.

The witness of the pastor.—But below all such special efforts, the deep basis of the whole Christian movement, and the source of a Christian heredity which shall mould the future, is to be found in the ordinary Christian man and woman in the ordinary Christian congregation, served by the ordinary Christian pastor. To China and her Church, the ideal of the pastor is a comparatively new one ; it has no long tradition illuminated by the writings of a Chaucer or a George Herbert. While other great calls for service come to the Church of England, the call for evangelistic and pastoral missionaries who have had some experience of parish work in England to steady them cannot be too strongly emphasized. Experience proves that foreigners can and do help Chinese prophets and evangelists to enter into the heritage of Pentecost. While a foreign man cannot easily be a perfect pastor in the homes of the Chinese people, he should be able at least to help Chinese clergy to see through him the pastor's vision of the Christ. English women, too, in many a Chinese home, have manifested the Good Shepherd and opened to Chinese women a new life of service to their sisters.

Evangelism.—Much thought is now given to the building of the Church in China. But the Church is the ground on which is lifted high the ensign of the Truth ; and that ensign is for the race. No record of the Christian witness in China would be complete which ignored the work of evangelism which is being done. By print and word the most varied and voluminous witness is being broad-cast. Newspapers have printed Christian articles. The Religious Tract Society and kindred bodies pour forth matter. The British and Foreign and other Bible Societies circulate portions or whole versions of the Scriptures by the million. Agents carry these Scriptures and Tracts to inland markets, to frontier tribes and Mongol encampments, and sow them along the frontiers of Tibet and the caravan routes of

Turkestan. Solitary men and bands of preachers, men and women, paid and unpaid, speak out the Word; they penetrate the villages, the fairs, the pilgrim centres; in town and country they reach out to the great crowds at the long New Year holiday season. There is adventure and infinite variety of method in this work. Its results cannot be gauged in statistics. Some hint of its power may be seen in that story of the Buddhist priests, who were paid by officials to preach at fairs and carried with them charts and diagrams from which to speak. Amongst the headings on those diagrams were the words 'the Unity of God' and 'the Love of Christ,' and over and over again they took those very words as their theme.

Women's witness to women.—The women of China have had little opportunity until now of entering any profession for service such as the church schools and hospitals are now opening before them; but in the home, their shrewd ability and the men's ignorance of child nature have given great power to the elder women, who generally rule both their children and their children's children. Christianity must reach the homes of China through women workers visiting the older women; at the same time it must help on the modern movement towards 'the small home' which gives the young husband and wife more liberty and fellowship with one another in bringing up their own children.

'From the very beginning of Christian Missions the transformation of home life has been one of the most striking effects of missionary endeavour.' Women workers can get nearer to the home life of the people than social conditions allow men to do. They can thus exercise great influence on the future of the Chinese Church. The contribution women are giving in the Mission Schools for girls is a vital factor in the formation of Christian homes. In these schools future wives and mothers are brought up in a Christian atmosphere and given Christian teaching, while many a girl is won for Christ, prepared for Baptism and Confirmation, and becomes a Christian wife and mother or

a useful Church worker. The Christian home being the nursery of the Church, women have an increasing part to play in the building up of a strong Chinese Church. In China the men in a congregation as a rule greatly outnumber the women. But where it has been possible to send either a foreign or Chinese woman worker, there has frequently been an increase of women over the men.

For the training of Chinese medical workers, the need for which is being increasingly felt, the value of qualified women missionaries is incalculable. So, too, in the training of women as evangelists. From the Schools for Biblewomen, which are to be found in various parts of China, and from such institutions, as, for instance, the C.E.Z.M.S. station classes and the two grades of schools for women evangelists in North China,* an ever-increasing number of witnesses is being sent forth into hundreds of towns and villages in which hitherto little or no provision for the spiritual needs of the women has been possible.

It is vitally important, therefore, that at every point women's work should be strengthened and developed, if the rising generation of China is to be influenced and guided aright in its earliest and most plastic years, and if true ideals of family life are to be formed and a strong and evenly balanced Church built up.

3. THE CHUNG HUA SHENG KUNG HUI

OUR SISTER COMMUNION IN CHINA

Chung Hua Sheng Kung Hui, Nippon Seikokwai—the last three and the last two syllables respectively of those titles are written by the Chinese and by their cultural heirs, the Japanese, with the same ideographs; and these ideographs or characters are identical with those used by both races in the Apostles' Creed for 'Holy Catholic Church.' The addition of Chung Hua and of Nippon, meaning China and Japan, simply indicates the country.

* See pp. 56, 73.

The birth of a Chinese Church.—The organization into one communion under one general synod of dioceses founded in China by Anglican churchmen from America, England, and Canada was immensely helped by the scholarly and statesmanlike work done previously in Japan. Of that pioneering work the *Life of Bishop Edward Bickersteth* gives a vivid record.

The first year of the Republic of China, A.D. 1912, saw the consummation of the work done by Bishop Scott of North China and his colleagues in previous conferences. That year, in the first flush of their national enthusiasm evoked by the fall of the Manchu rule in China and the birth of a free and constitutional modern state, Chinese churchmen hailed with a thrill the ratifying of the constitution, and the opening of the first general synod of a Sino-Catholic Communion, Chung Hua Sheng Kung Hui.* Local missions with diverse foreign relationships found themselves brought together in a nation-wide framework, definitely designed as the slips down which should be launched a Chinese vessel with a Chinese crew that should sail with Christ's Gospel on China's many waters.

The urge to reunion.—There were, and still are, some who looked with sorrow on the title; they have feared lest the title Chung Hua Sheng Kung Hui should exclude other Christians from the Church of the Apostles' Creed and break the current flowing towards the open sea of Christian unity. In fact, the title was deliberately chosen because it branded its bearers with a name no other than that which is common to all holders of the ancient creed. As a mere matter of grammar, it should be explained that the title (which has no official foreign translation) is not exclusive like '*the Church of England*'; the Chinese language includes neither definite nor indefinite article. The authors of the title, while denying nothing to others, stood simply

* The Constitution and Canons of the Chung Hua Sheng Kung Hui will be found in the Library of the Corporation of the Church House, Westminster, and also in the libraries of the S.P.G. and the C.M.S.

for their own claim to be Christians of the ancient faith and members or servants of the Chinese race.

Moreover, historically, one of the first actions of the general synod of the Chung Hua Sheng Kung Hui was to appoint a standing committee on unity, and to seek fellowship and understanding with other bodies throughout the land. That committee has not yet found it possible to approach any other specific body with a view to any definite negotiations simply because the C.H.S.K.H. was ahead in point of time of most other bodies in forming a nation-wide organization. For the same reason it is to be feared that its circulation of the Lambeth Appeal fell rather flat. But the urge to reunion has been steady in the C.H.S.K.H. In 1924 the General Synod took, for churchmen, a bold step forward in the matter of its relation to union or other congregations to which its scattered members might become attached.* Again, the various dioceses are closely related to the National Christian Council, and the General Synod in 1924 recommended both to them and to their mother Churches that they should support the Council both morally and financially. The General Synod looks still wider, and is financially and otherwise associated with the preparations for the World Conference on Faith and Order. There is no diocese which does not increasingly join in union work.

Nation-wide in jurisdiction, but limited in scope.—In saying that the C.H.S.K.H. is nation-wide it is necessary to define what is meant. Our geographical survey (see Chap. III, Section 2) will show that all China Proper and Manchuria, with a fraction of China's great dependencies, is divided between the twelve dioceses of the C.H.S.K.H. But diocesan sections of this report show that in no diocese has the C.H.S.K.H. set its hand to work that in any sense covers the whole ground within its boundaries. These

* See article by Bishop Norris in *The East and The West*, July, 1924. The action of the synod sanctioned their members joining union congregations, where there was no C.H.S.K.H. church, and, 'under special circumstances and subject to the permission of the diocesan bishop, our own clergy accepting a call to minister to such congregations.'

boundaries are the limits, not of a network of diocesan work, but merely of episcopal jurisdictions. The twelve dioceses of the Chung Hua Sheng Kung Hui, for all the work they do at different points, can only be said to form a nation-wide organization if they are considered as mutually defined jurisdictions collectively covering the whole land, and interconnected through one General Synod for the whole nation.*

Missionary comity.—The selection of areas for Chinese work within each jurisdiction has been determined by many historical reasons. One is that there have grown up working understandings, that various fields be divided between the forces of the larger Reformed missions. The principles of such comity do not preclude two or more missions from setting up in the same great city, bases for the wider country work which they conduct in different directions. One special factor may from time to time influence an Anglican diocese in the choice of its centres. It is increasingly clear that the contribution of foreign missionaries is not confined to the evangelization of non-Christians ; it includes giving the experience and traditions of older Churches for the intelligent study of the upspringing Church of the Chinese. An Anglican mission may well desire to have the opportunity in central places to contribute, in all good fellowship with other missions, its own specific witness to things which it has learned to value in church order, doctrinal emphasis, and standards of worship.

In the matter of setting up a new diocese the above three aims, evangelization, comity and the promotion of the fullest type of life for the Chinese Church that is to be, will be duly weighed. Careful thought for true policy is

* The English chaplaincy work in China and Hong Kong is a very important service. Jurisdiction over it, with one exception, is in the hands of the several C.H.S.K.H. bishops, in whose dioceses the chaplaincies are situated. About a dozen clergy serve our countrymen and others amid the testing conditions of the Asiatic cities of Peking, Tientsin, Chefoo and Weihaiwei, Shanghai, Hankow, and Hong Kong, and in Manchuria. The needs of this work will be treated by the Report of the Commission on *Work amongst our own People Overseas*.

assisted by the fact that the bishop of the diocese that may be divided does not act by himself ; the general synod now takes cognizance of these things through a special committee. The carving of the Chinese Diocese of Shensi out of that of North China was arranged at Canton at the General Synod of 1924.

The central work done under the General Synod is of great interest and value in itself ; some of it, being that to which the Church of England is permitted to contribute, is of special interest for the purposes of this report.

The home mission-field of the Chung Hua Sheng Kung Hui.—The greatest work which the C.H.S.K.H. has done so far is that to which it first put its hand at the opening of the historic first General Synod of 1912—the Chinese Church Mission, centred in Sianfu. Sianfu, the capital of Shensi province, and the site of the famous Nestorian Tablet, was the first home of the Nestorian Mission, when in the seventh century A.D., Sian was the imperial capital. The Chinese Church Mission actually began in 1916. The staff has always been wholly Chinese, and includes ordained and lay men and women. They are doing very good school work, and in eight years have gathered together about 300 new Christians. In 1924 the province of Shensi was set apart as a missionary diocese, which now awaits its first and Chinese bishop. The mission has been conducted by the General Synod and its Board of Missions from the first. The funds of the mission are raised by an assessment made by synod on the several dioceses, and by special building and other appeals issued by the board. For this, its own special child, the C.H.S.K.H. asks for nothing from abroad except the prayers of its fellow-Christians.

The Chung Hua Sheng Kung Hui mission overseas.—An almost new sphere of mission work opened out at the synod of 1924. Hitherto the C.H.S.K.H. had associated with itself the C.M.S. mission to Chinese students and merchants in Tokyo and Yokohama, the House of Bishops requesting Bishop T. A. Scott of Shantung to accept from

the bishops of the Nippon Seikokwai a commission to shepherd this work in their land. Similarly Bishop Motoda of Tokyo shepherds Japanese chaplaincy work in Manchuria and elsewhere for the C.H.S.K.H. bishops.

A new move began in 1924, when Bishop Bannister, late of Kwangsi-Hunan, presented to the Synod a survey of work for Chinese in foreign lands other than Japan. The Bishops of the Philippines, Labuan and Sarawak, and Singapore, attended the synod as guests, and helped the C.H.S.K.H. bishops to consider that survey. It was decided to send a foreign bishop and a Chinese priest on a mission of help to the great colonies of Chinese within the dioceses of the visiting bishops (see pp. 143, 157). It was realized that the Church in China should spare men and prepare them, through the theological college at Canton and by other means, to serve the Chinese congregations, not only in Malaya and the other territories, but also in Australasia and North America. Here is a point where the Church of England can help. (See on Diocese of Victoria, p. 54.)

Towards a Chinese liturgy.—Of the standing committees of the General Synod that on the Prayer Book may be mentioned here. Of the non-episcopal Christian leaders in China, some, both Chinese and foreign, are feeling their way to some form of liturgy, or even publishing, as Dr. T. T. Lew of the Peking Christian University has done, experimental Communion and other services. If the future Church of the Chinese is to have a liturgy, it will be a treasure to which Anglicans will be proud to have made a contribution, however small, whether through the witness of the English liturgy or through help in studying the history and underlying principles of that and other types of Christian worship. The Chinese liturgy itself will, if it grows, be yet a fresh flower in the garden of the Lord's Church. The interesting exchange of views between the two houses of the General Synod which met at Hankow in 1921 encouraged those who cherish such a hope. At first

the House of Delegates, predominantly Chinese, aiming at uniformity of use for the sister dioceses, moved to have the four or five translations of the Prayer Book replaced by a standard version. The House of Bishops, with a larger vision, seeing that the Chinese have not really given such consideration to liturgical questions as to be ready yet to make a truly Chinese Prayer Book, dreaded the premature standardization of a book too closely based on western models; they secured the decision that the aim at present should not be uniformity but the developing of a Chinese expression of prayer and worship, and that each diocese should be encouraged to work out experiments of its own. Anking and North China have already published some interesting modifications of the old Book of Common Prayer.

Publication of such Prayer Books and of other literature, including the periodical magazine of the C.H.S.K.H., *The Chinese Churchman*, is much assisted by the oldest missionary society in England, the Society for the Promotion of Christian Knowledge. It gives its grants to the C.H.S.K.H. as a whole, through the Synod's Church literature committee. Not the least valuable Church publication subsidized by the S.P.C.K. is the first Chinese translation of the Apocrypha. It is much to be regretted that that committee has not had the power to produce as much literature as the S.P.C.K. has been willing to finance. A proposal has been made which may lead to the arrival of men from England who will do much to meet the lack of adequate Christian literature in China.

The training of the ministry.—The Canton Theological College was mentioned above in connection with the needs of Chinese overseas, as the bulk of these are from the south of China and do not use the Mandarin language. For Mandarin-speaking clergy, the C.H.S.K.H., through a synod committee, conducts at the old capital, Nanking, its Central Theological School. This serves all those home dioceses which, as three-quarters of the Chinese do, use the officials' colloquial (so we may translate the word 'Mandarin'). The

qualifications for admission to this School include graduation from a middle school, which means that students are over twenty when they enter on their three years' course at Nanking. The staff includes Chinese and American clergy under an English head. The American Church has presented a good site for the permanent buildings planned. To secure 10,000 Mexican dollars (£1,250) towards the cost of these buildings, the General Synod has assessed the several dioceses for three consecutive years at one-third of their annual quota for the General Board of Missions, a demand which sprang from Chinese leaders in the synod, and needed faith and courage. Considerable sums are needed to supplement this fund. The S.P.G., S.P.C.K., and C.M.S. have endorsed this work, but England so far has to no fair extent done her part to meet the generosity of the American Church and the very real sacrifice undertaken by the Christian Chinese. The S.P.G. and C.M.S. bishops have sent in strong statements on the need of English help. Here is a vital and vivifying investment for English churchmen, whereby they may foster the Chinese manning of the sacred ministry of their sister Church.

To man and inspire the Chinese Church, still more is needed than Nanking. The students there are a type that will exercise a very useful ministry among the rank and file of the Christian community. But that community is now by no means composed of one class in society. Trained in Christian institutions and returning from study abroad there is an increasing number of men and women who move on planes of general and Christian thought still unknown to the great majority of Chinese Christians. In the ministry there are men who did not have to-day's educational opportunities and are worth a great deal of help with their reading. For helping these older men, and for adequate training of such university candidates as may emerge, the Chung Hua Sheng Kung Hui has very little equipment. There are church and union universities in which a short theological course can be taken; but even for theological

graduates of a university further devotional and professional training are needed. The need for really strong 'refresher' courses for senior clergy, and for final preparation for advanced candidates for the ministry might be met by one suggestion made to the authors of this report by both the Bishop in Chekiang and the Bishop in Shantung.

A call to the British universities.—Bishop Molony, with his experience of work both in India and China, writes :

It would be of great advantage to the work of Anglican Missions in China if there were founded one or more brotherhoods, on the lines of the Cambridge Mission to Delhi, composed of some of the leading Christian thinkers in our universities. Shanghai, Peking, and Hong Kong would be suitable locations for such brotherhoods; the members should be qualified to deal with such problems as the modern revivals of Confucianism and Buddhism, the anti-Christian teaching of such men as Bertrand Russell (who has recently been on a lecture tour in China), modern industrialism, and 'Christianity and the Race Problem.' They would do this by lecturing, writing in English and Chinese, and possibly by editing a paper like *The Epiphany* in India. They should keep themselves free from ordinary missionary work, which would involve them in local tasks, but should be available for travelling lectureships, preaching, holding retreats, and attending synods and central councils. Their support should be arranged independently of the missionary societies, if possible. The first brotherhood should be at Shanghai, where both the American and English missions would heartily welcome it.

Bishop Scott writes :

Some kind of community of English priests, including scholars, thinkers and missionaries, is needed for the whole Anglican Church in China.

Will a group of men, possibly from the Student Christian Movement or its Auxiliary, take up this proposal and work out their own answer as Christ and His Chinese followers shall give them guidance ?

CHAPTER III

GEOGRAPHICAL SURVEY OF MISSIONS AND DIOCESES

1. BRITISH AID TO ANGLICAN MISSIONS

THE relations between Anglican missions in China are simple. A glance at the geographical survey (pp. 46-49), and at the map of China (see Frontispiece) will help to show this. The Yangtze basin is worked by the Board of Missions of the Episcopal Church of America. North of it, on the railway running from Hankow to Peking, the province of Honan is worked by the Canadian Board of Missions. (The Chinese Church Mission has the province of Shensi to itself.) The three English Church Missions are the Church Missionary Society, the Church of England Zenana Missionary Society, and the Society for the Propagation of the Gospel. These societies at no point overlap.

The C.M.S. confines itself to five dioceses, four south of the Yangtze and one in West China.

The C.E.Z.M.S. conducts special work for women and girls in the Diocese of Fukien, and is responsible for all the women's work (except medical) in the Diocese of Kwangsi-Hunan. Wherever it works it co-operates closely with the C.M.S.

The S.P.G. confines itself to two dioceses, well north of the C.M.S., American, and Canadian fields.

The C.M.S. and S.P.G. in their widely separated areas co-operate through central work done by them together with the American and Canadian Boards for the General Synod (see p. 36). The fact that the C.M.S., with the

C.E.Z.M.S., and the S.P.G., have their missions in different and widely separated dioceses, makes the way smooth for the absorption of the work of the missionary societies into the diocesan organization of the Church itself. For the Church of China this is all to the good.

Other missionary organizations of the Church of England in China are certain diocesan auxiliary associations. The Dioceses of Victoria and of Western China receive some supplement to their main funds from the Victoria Diocesan Association and the Diocesan Association for Western China. In the same way the fifty years old North China and Shantung Missionary Association supplements the funds given by the S.P.G. to the two dioceses of North China and Shantung. These three auxiliary associations do not support missions separate from those of the C.M.S. or the S.P.G., but contribute to the general funds of the four dioceses concerned. The same is true of certain help received from other Dominions than that of Canada (see p. 46).

The interdenominational and international China Inland Mission includes many Church of England clergy and other workers, whom it enlists through its own organization. The bulk of its Church of England workers are grouped together and allocated to one section of the province of Szechuan, distinct from the other section of that province in which the C.M.S. works. The work in both sections of Szechuan is under one diocesan bishop.

It is possible that the present survey of Anglican missions in China, while it must surely lead England to increase her actual contribution to that great cause, may indirectly lead to a revision of the relative share to be taken by England in China's evangelization.

The report on the Diocese of Kwangsi-Hunan (p. 58) points out that the American-founded Diocese of Hankow has already relieved the English-founded diocese of an important section of its field. It has been suggested that the American Church Mission, through the Diocese of

Anking, which already works the northern half of the province of Kiangsi, might possibly take over from the vast and unwieldy Diocese of Victoria its unworked southern half of that province.

Canada alone of the British Dominions is directly associated with the Church in China. Its association was accomplished when the Canadian Church Board of Missions accepted an official invitation from the Church in China to take over from the Diocese of North China its unworked field of Honan, and concentrated in that province a number of Canadian missionaries who had been working in other centres in China, reinforcing them with fresh recruits from home. At the present time a very considerable number of both Australian and New Zealand workers, in some cases supported by the Australian and New Zealand Boards of Missions, are attached to *e.g.* the Dioceses of Victoria and North China. Both these dioceses need to be divided and to develop from small existing centres at Yunnanfu and Tatungfu new dioceses for Yunnan and for Shansi and the Mongolian frontier (see pp. 52, 75). It is conceivable that the present survey of the enormous field nominally held by missions from England, might lead to negotiations between Canterbury, Australia, New Zealand, and the C.H.S.K.H. for the creation by Dominion forces of such new dioceses.

It should be added that Newfoundland, and, to a less degree, the West Indies, both of which have considerable Chinese communities, have begun to express practical interest in Chinese missions. May this report strengthen them in their good-will.

2. A BIRD'S-EYE VIEW OF CHINA AND THE CHINESE DIOCESES

The map of China in this volume will show the position and extent of the Anglican dioceses in the republic. Before we consider one by one the seven dioceses supported by the Church of England, it will be well to take a general survey

of the land by looking at the map and tracing on it the territories in which English, American, Canadian, and Chinese boards and missions are working in the Anglican fellowship for Christ. Before such a survey it is good for the soul to take breath and pray for the spirit of vision.

The first point which will strike the eye is that, although the Republic of China embraces the great dependencies of Mongolia, Turkestan, and Tibet, only two Anglican dioceses in any way go outside the twenty-one provinces of China and Manchuria. The Diocese of North China claims Inner Mongolia. The Diocese of Western China can claim to include Kokonor and Chwanpien in eastern Tibet, for it was constituted as covering Szechuan, before the western section of Szechuan, stretching as far as longitude E. 98° was combined with portions of Tibet to make two administrative areas.

The second point to be noticed is that the great Diocese of Victoria includes, for good or evil, both Chinese territory and the British possession of Hong Kong.

Let our survey extend in a general way from south to north. We shall find that in addition to the provincial boundaries, we have more than once to take account of the great West River (which reaches the sea out of Kwangtung province near Hong Kong), and of the latitude of 28° . That line of latitude, which was in earlier days adopted in forming diocesan boundaries for practical convenience, will probably be replaced by provincial boundaries, as the Chung Hua Sheng Kung Hui gradually occupies the territories which await its expansion.

I. *The Diocese of Victoria* runs from Hong Kong, its bishop's place of residence, on to the mainland, and thence chiefly along the southern frontier of China; it runs through the province of Canton (Kwangtung), through that portion of the province of Kwangsi which lies south of the West River, and on through Yunnan to the borders of Burma. East of Yunnan it includes Kweichow, as far as latitude 28° . In the same way from Canton, back in the east, the diocese

has an off-shoot reaching up to latitude 28° in the province of Kiangsi, west of Fukien. It thus includes, in whole or part, no less than five provinces of China.

II. Returning once more to the sea, if we follow the coast line up north from Canton, past the Straits of Formosa, we find ourselves skirting the great tea province of Fukien. This province forms the *Diocese of Fukien*.

III. Inland from Fukien, across Kiangsi, we shall find the *Diocese of Kwangsi-Hunan*. This diocese takes in all of Kwangsi province that lies north of the West River, and all of the province of Hunan that lies south of Siangtan, just inside the 28th parallel.

IV. West again we find our vision directed up to the borders of Tibet as we enter the *Diocese of Western China*. This diocese practically covers the monster province of Szechuan. Officially and temporarily, it takes in all of Szechuan north of latitude 28° , and also the northern fringes of Kweichow and Yunnan that are cut off from Victoria by that same parallel.

V. Turning back to the coast again, we find another single province forming a diocesan area, namely, the *Diocese of Chekiang*, across the north border of Fukien.

(The above five dioceses are supported by the C.M.S., and in Fukien and Kwangsi-Hunan also by the C.E.Z.M.S.)

VI.-VIII. The American Church Mission confines itself to the basin of the Yangtsze-kiang. It supports three dioceses: the *Diocese of Shanghai*, which comprises the next province up the coast from Chekiang and contains the great city of Shanghai; the *Diocese of Anking*, which includes the province of Anhui and part of Kiangsi as far south as latitude 28° ; and the *Diocese of Hankow*, which includes the whole of the province of Hupeh, and that of Hunan as far south as Siangtan, just below that same 28th parallel.

IX. North of Hupeh, the province of Honan is worked by the *Diocese of Honan*, supported by the Canadian Church.

X. West of Honan, the province of Shensi, formerly in the *Diocese of North China*, has been allocated by the

General Synod of the Chung Hua Sheng Kung Hui to a new diocese, the *Diocese of Shensi*, which is intended to have a Chinese bishop, and is to be developed from the nucleus of the Chinese Church Mission at Sianfu.

(These last five dioceses are not supported by the Church of England.)

XI. North-east of Honan, and north of Kiangsu, the *Diocese of Shantung* is responsible for the province of that name.

XII. Finally, the *Diocese of North China* is responsible for the metropolitan province of Chihli, for Shansi (between Chihli and Shensi) and for Kansu, which stretches beyond Shensi towards Tibet and Turkestan. This diocese is also responsible for Manchuria and Inner Mongolia.

(These last two dioceses are supported by the S.P.G.)

The above geographical survey throws into startling relief the enormous responsibilities of the Church of England in China. It shows that our Church supports work in seven out of twelve dioceses in China; that these seven dioceses are responsible for the three provinces of Manchuria, for Inner Mongolia, and for eleven whole provinces out of the eighteen provinces of China proper and parts of two others; that the Chinese Diocese of Shensi touches Mongolia; and that while the American and Canadian-supported dioceses all work in the heart of China, the Church of England, through the Dioceses of North China and Western China, reaches out towards Outer Mongolia, Turkestan, and Tibet. A cognate and most significant fact, which the map cannot show, is that the C.M.S., in supporting the Dioceses of Fukien and Victoria, is working among the chief sources of the great Chinese emigration overseas, for example, in the Dioceses of Singapore (see pp. 143, 150) and Labuan and Sarawak (see pp. 157, 158).



MAP OF SOUTH CHINA DIOCESES.

CHAPTER IV

THE FIVE SOUTHERN DIOCESES

1. VICTORIA

First Bishop, 1849

Present Bishop, the Right Rev. C. R. Duppuy

THE Diocese of Victoria, Hong Kong, would be better named the Diocese of South China. True, it includes the British possession of Hong Kong ; but it stretches 1200 miles across the southern frontier of China, past French Tonking and British Burma to Tibet, that most mysterious of China's dependencies. Amongst Anglican dioceses it is said to be not only one of the largest in the world, but one of the least developed. At first even larger, its first bishops concentrated on launching the missions which have now grown till the Dioceses of Fukien and Chekiang had to be carved off. Within its present area, the statesmanship of its leaders has laid down a principle of action ; like St. Paul they have concentrated on strategic centres, trusting in God and the Chinese to expand the work outwards in due time. In the Canton delta, the diocese has one field of wider evangelism, which may be looked on as an experimental station in which the Church can be trained to the vision and the practice of her duty to the multitudes.

Hong Kong is the modern sea-sister of the very ancient up-river port of Canton. In these two centres the diocese has its greatest work. South-west, four hundred miles round by sea, it is extending work inland from the treaty port of Pakhoi. It holds its share of the next province,

Kwangsi, with a corporal's guard at Nanning, the capital ; one catechist represents the Church of England's missions there, now left alone by the shrinkage of the English staff of clergy. The province of Yunnan, though more than the size of Great Britain, is occupied at one point only. The capital, Yunnanfu, is held by a vigorous and far-seeing young mission with its hospital staff. The work of the diocese does not touch its nominal territory in Kweichow and southern Kiangsi. It is possible that the American Church Mission, which works the north end of Kiangsi, may before long take over the whole province.

A first need of the diocese—one advocated in its official handbook, pressed on this commission by the bishop, and supported by the sense of the general synod—is *division*. Yunnan should be cut off, and preparation for the new diocese should be made at once by strengthening the existing staff and enabling them to carry the Church's influence beyond the neighbourhood of Yunnanfu. That large province cannot be approached overland through the eastern provinces of the diocese, but only by a trying sea voyage and up the French railway through Tongking. It will never be worked by a Cantonese-speaking staff from Canton or southern Kwangsi ; it must train its own workers or import them from other provinces which like it speak Mandarin. For expansion Yunnan should look, not to the east, but across its north-west border, past Talifu to Tibet, or north to Kweichow. Quite immediate needs call for three men, a teacher, a doctor and a priest, and one woman evangelist, to maintain and develop the school, hospital and evangelistic work started by the first pioneers of the Church in Yunnan. The bishop, after his visitation in the summer of 1925, emphasized to this commission the 'really good opportunity for developing educational work' in this rather backward province. There is no Christian secondary school in Yunnanfu.

If a bishop should be appointed for Yunnan, it is estimated that there must be raised an additional £1250, for

himself and for the increase of staff and work, which he must be given the means to undertake.

Of the other centres, Pakhoi needs notice as the base from which work is being pushed across a narrow strip of Canton province towards that solitary outpost at Nanning in Kwangsi. The Church Leper Mission at Pakhoi is carried on most efficiently and is one of our very real contributions of hope and healing to Chinese life. To restore the staff of this centre to its proper force, a fresh priest is called for.

The work in the Canton delta urgently calls for help. The work was started under foreign leadership, but had to be left to a Chinese staff before that staff had got the training they deserved. English workers are needed for training and co-operating with the Chinese workers, both men and women, on this field. Of the four pastorates involved, not one has a resident or supervising foreign missionary. One is a really fruitful field (that one has a Chinese priest leading a quite considerable staff of evangelists and teachers); but all the other three have smaller staffs; one has only a deacon to direct it, and the other two have no ordained man at all. No more Chinese clergy are available for transfer to these districts. That is not the condition in which a mission should hand over its work to an infant Church. The bishop has a right to call on the mother Church to send him the priest and three women evangelists through whom it is reckoned that the staff of that area could be helped into a fuller and more efficient service.

The Church work in Hong Kong and Canton is in a very different condition. In Hong Kong three Chinese clergy and their lay workers are responsible for five self-supporting congregations, with no other outside assistance than occasional Sunday help from English clergy engaged in school work. In Canton the Church of our Saviour, under a most outstanding Chinese priest, is in the same position; it is a real power in the life and work of the Canton Federation of Christian Churches. The Church work of the diocese is practically all under the synod, not under the C.M.S.

The Chinese laity are perhaps the richest and most progressive body to be found anywhere in the C.H.S.K.H. Of the money which the synod raises and controls only about a quarter is from abroad, the C.M.S. handing over what they contribute as a subsidy for the synod's disposal.

What the missionaries of our Church are doing in Hong Kong and Canton is almost entirely educational, influencing society, building up a strong Christian laity, and training priests and other leaders for work not only in China but among the scattered communities of Chinese overseas. To this end they take their share in the Canton Union Theological College (for which they want another priest and also £4000, the Anglican quota for land and buildings which have been secured by American generosity and an English bank overdraft). They conduct hostels at Hong Kong University. They have high-grade boys' and girls' schools leading up from the junior school to the door of the university. £10,000 is needed to rebuild on a site already acquired the girls' school, St. Hilda's, Canton. The Hong Kong University authorities have requested the C.M.S. to provide and carry on a hostel for women undergraduates, an opportunity to influence those who will count for much in the coming decades. Should the Church fail to provide adequate accommodation for the increasing number of women students, others are to be offered the chance. The schools in the diocese are practically all self-supporting, except that the C.M.S. still pays its missionaries who serve with the Chinese and other Europeans whom the schools employ. The schools are largely under Chinese management. The Church at home should be on the alert to fill any gaps which may occur from time to time in the staff of so fine a work. The staff should be increased by the enlistment of a man or woman qualified to develop the training of elementary school teachers, and £100 per annum should be raised for the cost of such training.

The chief calls to meet immediate needs in the Diocese of Victoria are for the men and women wanted at Yunnan

and Pakhoi and in the Canton delta, as stated above, for a teacher to train teachers, for two women for the Hong Kong University Women's Hostel, and for the new man to get into training for work in the hostel at the Canton Union Theological College. Of these thirteen workers, six are not for new work but to replace former workers. This modest call from the diocese is based, not on any consideration of the needs of its great untouched fields, but only of its very important existing work and the logical development of that work in Yunnan. Can the Church of England be content to do less than see that the whole call is answered?

Membership, 1914	..	3641
„ 1923	..	4685 (including 342 catechumens).
Increase, 30 per cent.		

2. FUKIEN

First Bishop, 1906

Present Bishop, the Right Rev. John Hind

The coastal province of Fukien is a land of glorious hills and rivers; the terraced hillsides are famous throughout the world for their tea. From the capital, Foochow, on the Min River, the *Cutty Sark* and the other old tea clippers used to race across the oceans. In the northern half of this province the Church of England has done its largest work in China. The diocese has fifteen British and thirty-nine Chinese clergy. In five years the bishop has confirmed four thousand Christians. The adherents of the Church outnumber those of any other Anglican diocese in the republic: Shanghai and West China, the next largest in membership, each report over eight thousand; but Fukien has sixteen thousand.

The Anglican missions in the diocese are the C.M.S. and C.E.Z.M.S., Dublin University also contributing staff. To-day evangelistic work and elementary school work are under the synod, mission funds for these purposes being handed over to synod control. About three hundred men

and women evangelistic workers and one hundred and fifty men and women teachers are thus under the direction of the Church itself. Higher grades of school work are being gradually put into Chinese hands, and better and better training is being given, so as to equip responsible Chinese leaders. In the development of this higher educational work the diocese is working in close union with other Christian bodies, the Fukien Union Christian University being the crown of this development.

The Fukien Christians are entering more and more into the real effort of building up their own Church, and three hundred and fifty congregations contribute £3000 a year to central diocesan funds. The bishop writes :

A rather special feature is the large amount of church building being done through the efforts of the Chinese Christians. There is growing dissatisfaction with anything less than a church built expressly for the service of God. Twenty such new churches have recently been dedicated by me.

The Chinese are striving to have their new cathedral at Foochow built in time for the triennial meeting of the C.H.S.K.H. General Synod to be held in the city in 1927.

The needs of the mission in Fukien at the present time are evenly distributed over its field ; its policy has developed so regularly that there seems to be no one outstanding branch of the work calling for special extension. A stiffening up all through the organism is needed and demands something like a score of men and women for replacements and obvious developments in the school, hospital and evangelistic work. The foreign staff as a whole number one hundred and fifteen ; an average term of service is about fifteen years ; fifty-five per cent. of the staff have served over twenty years. It follows that there is necessary a constant flow of recruits to get into training for carrying on and developing existing work.

The mission now asks for eight men (two doctors, a

teacher, a married expert for the Blind Boys' Institute at Foochow, and four clergy) and nine women (two nurses, one doctor, two educationists and four evangelists, of whom one should be an educationist also, one medical, and one woman trained teacher of the blind). Of these the bishop specially emphasizes the two men doctors, the blind school expert and the two women teachers.

Unlike the rich laity of Canton and some of those in the Yangtze valley, the laity of the Diocese of Fukien as a whole are at present not able to give a large proportion of the high cost of the kind of work which should be developed in their Church's larger institutions. One fund specially needed by the diocese is a scholarship fund to enable advanced students preparing for school and other work in the diocese to be further trained in universities in other parts of China or even abroad. £200 per annum would go a long way in such scholarships in universities in China. To engage such workers when trained would need funds roughly equivalent to those spent on missionaries' salaries. Those who will now invest God-given wealth in such ways will help to raise up a true native leadership for the Church of China, and the type of men such leadership will reach will provide the Church with a laity who can bear the burden of supporting for their own people the work which we have launched.

Membership, 1914 ..	11,772
„ 1923 ..	15,909 (including 2747 catechumens).
Increase, 36 per cent.	

3. KWANGSI-HUNAN

First Bishop, 1909

Present Bishop, the Right Rev. John Holden

Canton is within measurable distance of being connected with Europe by rail. The Siberian railway connection is continued through Manchuria to Peking, and thence to Hankow, 600 miles up the Yangtze-kiang. From

Hankow and Canton lines are being built to meet on the watershed of the Siang and Kwei rivers which flow into the Yangtze and Canton's great West River. The Diocese of Kwangsi-Hunan includes northern Kwangsi and the southern end of Hunan province. The work of the diocese is in the valleys of the Siang-Kwei watershed, stretching from Hengchow—where the railway will branch off the Siang valley—to Kweilin, a city of 120,000 people high up the Kwei River in Kwangsi.

The diocese was set up in 1909 and is still in a comparatively simple state of development. Its three main centres are Kweilin, Hengchow (pop. 130,000), and Yungchow (35,000), the bishop's residence, about half-way between them. The main educational work is to be developed at Yungchow with the Wesleyans in a union scheme. The medical work consists of a women's hospital at Kweilin. Pastorates are established along the routes down the connecting and adjacent valleys. Other missions work out from centres in Kweilin, Yungchow and Hengchow, but all the country between Kweilin and Yungchow is left by agreement to the C.M.S. and C.E.Z.M.S. The distance between the two extremes is about 200 miles. Work to the north of Hengchow at Siangtan and at Anyuan, which is over the Kiangsi border, has been taken over by the American Church Mission based on Hankow. To the south there is no nearer Anglican work than that started by the Diocese of South China at Nanning in South Kwangsi.

The staff of clergy includes six English and five Chinese ordained men. There are also nine catechists. Chinese clergy have in the past been trained in the American Church Mission at Hankow. The distance of Hankow has been a difficulty: to send men to the Central Theological School at Nanking would be better but more difficult. One proposal has been to get sufficient staff for this small and remote diocese to train its own clergy. It remains to be seen if the objections to sending them to Nanking are too great. For the training of catechists locally there is much

to be said. A man is needed to set free a senior priest for this work.

The Yungchow Union Middle School should prove vital to the diocese, producing its future workers. The mission at present has only one man who can give even part time to it, as he is also in charge of the Church work of that centre. A well trained schoolmaster in orders is asked for to set this member of the staff free for unimpeded evangelistic effort. The important city of Kweilin asks for an ordained man who can both teach in the school and develop work among the students of the city.

At Yungchow it is also desired that the diocese should join in the hospital work started by the Wesleyans. For this a man or woman doctor is sought. The hospital is not only of importance to the health of the middle school and of the city itself ; the bulk of the patients come from the country areas served by the diocese.

There is a strong desire in the diocese to open a fresh hospital in its evangelistic field up in the valleys, at Taochow, or possibly at another similar centre, fifty miles or so from Yungchow. To do this a man or woman doctor would have to be added to the staff, and the bishop asks for two nurses at once.

For pastoral work one of the first needs is to get two men whose coming would enable the bishop to free himself of the charge of two country parishes, which he has been adding to his other responsibilities. Two English clergy are needed to reside in two of the larger rural evangelistic centres, giving Chinese clergy scope to develop their own powers in adjacent cures which need such pastoral care as they are qualified to give.

The women's work of the diocese, apart from one C.M.S. hospital at Kweilin, is undertaken by the C.E.Z.M.S. and staffed by eight women missionaries, with some thirty Chinese assistants. They are stationed in three centres, viz. Kweilin, Yungchow, and Hengchow. Reinforcements to minister among the Christian women in the higher

valleys are urgently needed. The bishop urges the finding of at least two general workers and one teacher.

It is important to observe that this diocese, comparatively small though its work is at present, had to be cut off from that of South China because the area was in the Mandarin, not the Cantonese or Hakka dialect zone. It constitutes a more practicable working field than is to be found perhaps in any of the other dioceses in China.

Membership, 1914	..	485
„ 1923	..	1757 (including 585 catechumens).
Increase, 325	per cent.	

4. WESTERN CHINA

First Bishop, 1895

The Right Rev. W. W. Cassels *

Assistant Bishop : the Right Rev. H. W. K. Mowll

The capital and the northern half of Szechuan is the field of the Diocese of Western China's faith and venture. The province, known as the Garden of China, is reached from the east through the glorious gorges of the Yangtze. On the west it trades with the merchants of dark Tibet. For all its wealth and beauty, the province, ever since the revolution of 1911, has been more harassed with war and brigandage and more damaged by the planting of opium than perhaps any other district of China.

At the capital, Chengtu, the diocese has a small share in the Union Christian University and in the evangelistic work within the city. Of the northern half of the province the C.M.S. works the western end, up against the borders of Tibet, including the teeming population of the Chengtu plain, the most thickly peopled part of Szechuan; while the eastern end is worked by that section of the China Inland Mission in which are grouped the Church of England members of its staff. The work in the C.I.M. section is far

* Died 7 November, 1925.

larger than the C.M.S. district. The B.C.M.S. is now also working in the eastern area. Bishop Cassels has his home and cathedral at Paoning, on the western edge of the C.I.M. area, five days' journey from the nearest C.M.S. stations. His assistant, Bishop Mowll, gives special attention to the C.M.S. work.

The outstanding element of the work in both sections of the diocese has been widespread evangelization. A comparative study of the various missions in the province as a whole throws some light on the fruits and future need of such work. Roughly half the mission stations in the province are Anglican. They are thinly held by a staff which is little more than one-fifth of the Reformed missionary force of the province. Their Church members are one-fifth of the total non-Roman Church membership. Anglican schools take only one-tenth of the scholars taught in the Reformed missions, and their grade is not high. This will doubtless explain the fact that while the C.H.S.K.H. membership is one-fifth of the provincial total, the S.K.H. Chinese workers only make up about one-tenth of the allied body of Szechuanese workers for Christ.

These facts make it evident that the two needs of the diocese are, first, more advanced education, and, secondly, in the words of a cable received from Bishop Mowll by this Commission, just after he escaped from the brigands, 'more trained supervisors for evangelistic work.' A body of close on 9000 baptized and adherents calls for a large body of well-trained Chinese leaders. Of the 150 Chinese workers of all branches only eleven are in priest's or deacon's orders. The needs of pioneering work, as well as of Church life, demand more Chinese leaders. In early days, the foreign missionary, for want of other help, has to be the pioneer; but when he has a force of many thousand Christians to work with, the foreigner should be enabled to concentrate more on intensive and educational work and on helping the Chinese to pioneer in evangelism among their own folk.

The diocese has become conscious of its educational

need. The Rev. W. H. Aldis, secretary of the C.I.M., writes of the C.I.M. section of the diocese, 'our present and urgent need is for more qualified men, especially for Christian educationists.' The Rev. Arthur Polhill, a member of the Cambridge Seven, has hopes of his fellow Etonians developing his school work at Suiting. At Paoning the C.I.M. Preachers' School, conducted under the Bishop's eye, should be given the best help possible. In the C.M.S. field one great demand, on behalf of the province and of the diocesan work, is that the C.M.S. hostel and teaching work in the union university at the capital should be developed on a proper scale. Both staff and buildings are badly needed, and for buildings £5,000 should be found. A vital and allied need is that the C.M.S. middle school for boys at Mienchow should be made a real power. It is needed both as a feeder for the university, and for the training of many who may become valuable workers, though they do not go on to the university. Contributing to the same end, the school and training work for girls and women at Mienchow should be developed *pari passu* with the boys' school. A new teacher of good qualifications is needed for the girls' school.

On the evangelistic side of the C.M.S. work, real strength, foreign and Chinese, should be put into the two frontier stations of Sungpan and Maochow.* The sealing up of Tibet has baffled the whole Christian world. At those two marts on the Tibetan marches the Tibetans come out of their fastnesses to trade with the Chinese. Through a vigorous and intelligent development of those contacts the Church should stimulate the infiltration of the Christian witness up along the Tibetan trade routes.

* The second paragraph of the above geographical survey records the fact that the jurisdiction originally accepted by Bishop Cassels in 1895 covered what is now reckoned as part of Tibet. Is not this a challenge to do as the Diocese of North China is doing with regard to Inner Mongolia, and plan a frontier diocese which should include, with the old section of Western Szechuan, the rest of the areas of Kokonor and Chwanpien, possibly throwing the Sungpan and Maochow part of the present field of the C.M.S. into such a new diocese?

The diocese needs funds for a dormitory and chapel for its hostel at the Chengtu Union University and for two staff residences there. In staff it needs at least a dozen new workers, nine of whom are necessary merely to restore it to its 1914 strength; ill health, death from disease, and the brigands' murder of that most capable schoolmaster, the Rev. F. J. Watt, of Mienchow, have hit the diocese very hard. The C.M.S. staff alone, in their recent survey of their vacancies and their rapidly developing needs, asked for over twenty workers. The advisory committee of the five C.M.S. missions on the China field selected 'from that list one dozen posts as those most urgently needing reinforcements and replacements. They ask for a well-trained schoolmaster for Mienchow; a man and a woman doctor and one nurse, three clergy, and five women workers to be sent to the field of Szechuan. The C.I.M., as reported above, is also looking out for educators.

Bishop Cassels, writing to us, pleads for very special attention to be given to the causes of

the anti-foreign and anti-religious feeling now manifested in China. The '*Uai Chiao Heo Yuen Huei*'* have established branches in every city, as well as in some of the market towns, all over this region, and are carrying on a very bitter agitation against all things English. This has in some cases led to bitter persecution, and in other cases to the minds of the Christians being thoroughly led astray. This matter requires urgent attention just now. What is our duty? Where have we failed? What new methods should be adopted?

Membership, 1914	..	5077
„	1923	.. 8892 (including 2318 catechumens).
Increase, 76 per cent.		

* *I.e.* the Society for Controlling Foreign Relationships.

5. CHEKIANG

First Bishop, 1872

Present Bishop, the Right Rev. H. J. Molony

Assistant Bishop, the Right Rev. T. S. Sing

Chekiang is a famous and influential province. Its seaport of Ningpo and the capital Hangchow are its best-known cities. Hangchow, the birthplace of countless scholars and officials, is a happy city ; the Chinese are lovers of natural scenery, and the hills round the West Lake, on which the city stands, enshrine some of the most famous of all China's lovely waters.

The Diocese of Chekiang covers with its work the most influential section of the province. Trinity College, at Ningpo, and other schools, and the hospital founded by Dr. Duncan Main at Hangchow, have made very real contributions to the welfare and progress of the province. The evangelistic work has spread and established itself over one-quarter of the counties in the province. Those who know the name of Moule will understand something of the spirit which the diocese has imbibed from that family's service in Chekiang.

Evangelistic work.—Evangelistic work is well to the fore in the Diocese of Chekiang. It is based on an organized system of pastorates and missionary districts, and it is carried on under a constitutional synod. It is well into the hands of the Chinese clergy. Bishop Molony himself is aided by Bishop Sing, the first Chinese bishop of our Communion, a man of long and wide experience. Of twenty-one pastorates and districts, sixteen are in charge of Chinese clergy, one being a home missionary district supported by the Chinese of the diocese. These fifteen very nearly self-supporting pastorates have eighty-five congregations between them. They are grouped in four district councils of which the chairman and vice-chairman are appointed for two years at a time by synod. In recent years three of these chairmen have been Chinese. Such

developments constitute a real achievement of the C.M.S. staff. The experience of some missions has been that a great extension of native control and self-support often leads at first to a slackening of evangelistic effort ; finance and organization absorb energy. It is this which probably explains the fact that while the membership of the Chung Hua Sheng Kung Hui as a whole grew between 1914 and 1923 by fifty-four per cent., the Diocese of Chekiang only added ten per cent. to its membership. As will be seen, the Church of England may help to hasten the passing of this phase.

To preach the Gospel by word and deed is the primary object of missions. The task of the missionary more and more is to train, both in school and by co-operation in work, those who do the preaching. For the fulfilling of this task the Diocese of Chekiang now asks the Church of England both for more teachers and for more comrades for its Chinese evangelists. For women's evangelistic work among the women it asks for at least half a dozen new workers, one specially for the work of teaching the Chinese women evangelists. It asks for almost as many clergy to help in the evangelistic work, both among students and for general work in town and country. May these eagerly hoped-for additional workers be such as to zeal will add scholarship and experience, that so in conference and study groups they may help their Chinese colleagues to keep up their reading, to deepen their devotional life, and with increasing enterprise to make full proof of their ministry ! Here and elsewhere it is not only more missionaries that are needed ; the new ministry of the new Chinese Church looks to the old Churches for quality, experience, and scholarship, to help them in developing the traditions of the Chinese Church that is to be.

Medical work.—Chekiang Diocese is not only conducting important medical work, but it is helping to create for China her modern medical service. It has launched three hospitals and a medical college. One of these hospitals,

in the city of Taichow, has been put into the hands of two Christian Chinese doctors. At Ningpo, one British and three Chinese doctors work a hospital with eighty-five beds. At Hangchow, Dr. Duncan Main has made a very great contribution to the cause of Christ and the people. He has built up a hospital containing no less than 500 beds. He has attached to it a leper asylum. He has established unusually good relations with the city gentry through his work. Moreover, connected with the hospital there are over sixty men and women being trained in modern medicine in the medical college, besides those who are training as nurses, midwives and pharmacists. Dr. Main, at seventy, will shortly retire to a long-earned rest. To replace him the Diocese of Victoria has sacrificed the services of Dr. Gordon Thompson of Yunnanfu.

On no account must such work be allowed to suffer at this time of change. The diocese is now asking for four new British doctors and five nurses to develop its work. Of these, three doctors and two nurses are urgently needed at Hangchow Medical College. That is for no arbitrary or fanciful reason. The 500 beds of the hospital offer abundant clinical experience both for the staff's study of Oriental disease and for training their students. But standards of work must move with the times. The China Medical Missionary Association has made no little study of the future of medical education in China; its standards have risen very high. Its view has been that as a rule for any medical school only a combination of different missions can be expected to provide the large staff of experts and the full equipment that medical education demands. At Hangchow the C.M.S. has recently had four British doctors, six Chinese and one American, lent by the American Presbyterians. Whether the Hangchow Medical College can rise to the height of modern efficiency being attained elsewhere in China must depend either on a further move on the part of other missions towards co-operation, or on an unusual massing of C.M.S. staff and funds at this spot. The secretary of the

Medical Missionary Association writes pressing the Church of England to take up this challenge. The immediate step is to add those three doctors and two nurses to its staff.

Education in the diocese, apart from the medical college, practically stops at the secondary grade, relying on the Christian or other universities over the provincial border for advanced education. Its system is based on fifty-two lower elementary schools with nearly 1600 boys and girls, and nine higher elementary schools with over 260 boys and girls. It has secondary schools for girls, at Hangchow and Ningpo, and one for boys, namely, Trinity College, Ningpo, with forty-two boys in the middle school department, small classes for teachers and divinity students. It is from these secondary schools that the diocese looks for the supply of most of its workers. In forty years Trinity has trained forty-two clergy, one hundred and five catechists, and a hundred and seventy-five schoolmasters.

The bishop writes: 'Our schools—Trinity College, Ningpo, in particular—call loudly for more generous financial help. £3000 are needed to enlarge the buildings.' The college has a Chinese principal, two part-time foreign workers and ten Chinese teachers. At least one man from England is wanted to teach and inspire the senior students, working under the principal. Such a man might do a very great work for the college, with its old tradition and wide connections. A middle school has been lately revived at Shaohing, a very important city, where a second man educationist is needed. Two new women educationists are needed for secondary schools. Such developments and reinforcements would stimulate the diocese as a whole. Parish and evangelistic work is wide-spread, but needs a fresh power of expansion. It deserves a better educational fulcrum.

Membership, 1914	..	5693
„ 1923	..	6298 (including 419 catechumens).
Increase, 10 per cent.		

CHAPTER V

THE TWO NORTHERN DIOCESES

1. SHANTUNG

First Bishop, 1880

Separated from North China, 1903

Present Bishop, the Right Rev. T. A. Scott

THE province of Shantung was the birthplace of Confucius and is the home of the Duke who is his lineal descendant. The dense population is poor and sturdy. In this province the S.P.G., after a tentative beginning of work at Peking in the 'sixties, began in 1874, after the first Day of Intercession for Foreign Missions, its present work in China. Shantung was part of the original sphere of the Diocese of North China, which was formed in 1880.

The Bishop in Shantung has his cathedral in Taian, about half-way down the railway from Peking to Shanghai. It stands at the foot of the sacred mountain of Taishan, to which China's pilgrims from far and wide have poured since before the days of Abraham. At Taian the diocese has its central boys' school. It sends its advanced students up the line to the Shantung Christian University at Tsinan, the provincial capital, to which it contributes three doctors and another teacher. It has its own hostel and chapel at the university.

English chaplaincy work is done on the north coast at Chefoo and Weihaiwei, and visits are paid to the foreign community at Kiaochow on the east coast.

The Chinese work of the diocese, based on Taian, is

done in a territory about the size of Devon and Cornwall on the western side of the province. One of the inland districts in this area includes the sacred site of the grave of Confucius.

The educational work carried on in the parishes and at the university has done much to develop the present staff of twelve Chinese clergy and over twenty catechists and evangelists. But the school work should be improved. The central boys' school at Taian has recently been well housed and put on a good footing, but is short of funds for working expenses. The girls' school at Taian needs to be brought up to the level of the boys' school. The training of teachers for elementary schools has been done of late at Peking in the Diocese of North China, but the conditions are so different there that it is desired to start work for Shantung in Shantung. For this work a trained teacher, who could also inspect the schools, is needed. Teachers for the middle schools have been trained at the Christian University. Staff is needed for training catechists and keeping their reading up to the mark. The work for women and for the training of women workers has received some help from North China, and is beginning to develop ; it should have more help from England. Clergy are now trained at the Central Theological School at Nanking.

The medical school at Tsinan should be bearing fruit in Chinese staff for work in the mission. But plant and funds are not at present forthcoming to employ them. At least two of the country parishes, fifty miles from medical help, should have small Chinese-staffed hospitals. Of the two larger hospitals which exist, and demand foreign doctors, that at Pingyin should have a second doctor on the staff, and that at Yenchow, which for lack of staff has been closed for eight years, needs two doctors and two nurses from England or the Dominions.

For the above and other more general needs, the bishop estimates that for the next ten years he should have the following extra staff :

	<i>Max.</i>	<i>Min.</i>
Clergy, including catechist school head ..	5	2
Doctors	3	1
Nurses	3	2
Women evangelists	5	2
Teachers :		
Men, including head of training school..	2	1
Women	4	2
Total	22	10

It will be observed that the above needs of the fifty-year old Shantung work are not so much for extension into new fields as for the rounding off of existing work by the development of medical missions, and for the raising of the work by various types of training and improved education to a higher standard. The province is too poor to produce a self-supporting Church as yet ; but the higher the standard of the work done, the more it will produce Chinese of the standing to take over increasing responsibility for the counsels and work of the diocese.

Membership, 1914 .. 1659
 „ 1923 .. 2186 (including 201 catechumens).
 Increase, 31 per cent.

2. NORTH CHINA

First Bishop, 1880

Present Bishop, the Right Rev. F. L. Norris

We have now worked our way from Hong Kong and Canton up to Peking, for the cathedral of the Diocese of North China stands in the capital of the Republic. The largest work of the whole diocese is in Peking. The diocese itself in area exceeds even that of Victoria with which we began. The work in it is not widely diffused. In the metropolitan province of Chihli there is Chinese work in the cities of Peking and Tientsin, both cities of over three-quarters of a million inhabitants, and in four country areas well to the south. There is also English chaplaincy work in

these two cities. In Manchuria the diocese has only English and Japanese chaplaincy work. Kansu is untouched. In Shansi a large but scarcely well-balanced work has been begun by opening, without any clergy resident in the district, the Mosse Memorial Hospital at Tatung in Shansi.

For twenty years, from the foundation of the diocese in 1880 until the Boxer trouble of 1900, the bulk of S.P.G. work in northern China was confined on its Chinese side to Peking, two very small country stations in Chihli and two stations in Shantung. The latter was not made a separate diocese until 1903. Since then the separated Diocese of North China has made great advance in town and country work in Chihli. For twenty years the original little nucleus of Christians has been growing by a hundred a year.

The most marked features of the work are the schools in Peking, the growth of mission hospitals, and the increase of the Chinese control and staffing of the diocese. There is here no mission committee side by side with the Church, but the bishop works with a synod. The synod, which is predominantly Chinese in membership, elects to the board of finance four Chinese laity ; these laity have voting powers, and with the bishop and the treasurer decide on the whole budget for the year, including the expenditure of all money from abroad, not specifically ear-marked at its source by its contributors. Again, the priests in charge of the cathedral parish, as well as those of the most strongly evangelistic country parish, and of a Chinese mission in the mountains, which is supported by the Chinese Board of Missions, all are Chinese.

The women's work of the diocese has for a long time been on a specially good footing, and is to be further improved by the opening of a new school for religious workers. Chinese Bible-women have now been given the same title, status and rates of pay as men catechists. Women equally with men are eligible for election to the synod and its boards.

Through its first and second bishops, the diocese has made a very great contribution of time and thought to the

organization and central work of the C.H.S.K.H. Bishop C. P. Scott was first chairman in the House of Bishops and Bishop Norris is secretary. An outstanding proof of the reality of the C.H.S.K.H. fellowship was given by the men and women, to the number of about thirty, spared by their bishops and university staffs from other dioceses for the great famine work of 1920-21. This great gift enabled the Diocese of North China to carry through a scheme by which over 400,000 persons, one in a thousand of the Chinese race, were, in that hard time, fed continuously for from two to seven months.

The educational work of the diocese is varied. In addition to elementary schools in the country parishes and a school of nursing at the Mosse Memorial Hospital in Shansi, the diocese also has a normal class to train men and women teachers for the elementary schools; this class is now in the country in order that its course may be better adapted to the needs of the vast rural population. In Peking the diocese conducts or helps in the following institutions. It has two central diocesan schools for boys and girls, up to and including middle grade, and a privately supported Anglo-Chinese school for girls of the wealthy classes alone (the others include pupils of every social class). Between them these three schools hold about 800 pupils, of whom some 500 returned after the summer disturbances of 1925. Their standard is very high. Half-day and evening schools for the poor and the illiterate adults are conducted, chiefly by students of the above three schools. There is a school for Bible-women of the ordinary type, and a new one for women of higher education who wish to serve the Church; it is hoped that this latter school will help several dioceses. And there is just built in the beautiful hills which stand about Peking a new type of institution, a sanatorium school for girls in the early stage of tuberculosis. For this a teacher and a nurse are sought. The diocese lends a priest to superintend the blind school founded in the capital by the Rev. Hill Murray of the Scottish Bible Society, and

has a doctor and a priest respectively on the staffs of the Peking Union Medical College and Yen Ching, the Peking Christian University. The diocese also grants—and needs more funds for—scholarships which are given to its middle school graduates at the above union institutions, at the Shantung Christian University, and at the Central Theological School at Nanking, to which the staff of the diocese has contributed the Rev. Basil Mather as Dean.

The need of the diocese on the educational side, in addition to such scholarship funds, and the teacher for the sanatorium school, is a priest to train catechists or to release a senior man for such work, and to assist the Chinese catechists and clergy to keep up their studies. Such a man might be shared with the Diocese of Shantung. It would be good also to have at least one other man to follow up church students at the Peking Christian University, and to take a part in the work being done by that institution.

The medical work of the diocese includes its share in the Peking Union Medical College and the large hospital aforesaid in Shansi. In addition there are, in the three main country centres, mission hospitals under Chinese Christian doctors. The bishop much desired that this recent development of medical work should be completed by the addition of one British doctor. Such a man could relieve the two English doctors in the Shansi hospital during their furloughs, and, either by himself travelling, or setting them free to travel, could inspect the country hospitals, keep them up to date, and from time to time conduct special clinics at them. The bishop also asks for a woman doctor for the Mosse Memorial Hospital at Tatung, where the need of the women is intense. A nurse is wanted, as stated above, for the girls' tuberculosis sanatorium school, and two more as matrons for country hospitals. For lack of funds all the existing hospitals are cramped in their work. The Diocesan Treasurer estimates that they need an extra £100 per annum.

British priests, in addition to one who would make possible the training of catechists already mentioned, are

now wanted as follows : one to help a senior priest from New Zealand in a very hard country district ; one, immediately, for work among students in Peking (he must be already qualified or quick to learn) ; one for Chinese work in Tientsin ; two, for English chaplaincies ; and, for the new hospital centre at Tatung by the Mongolian Frontier, two men, who should be found, housed and financed at the earliest possible moment, with two more to follow in quick succession. The stipend for one frontier priest is already forthcoming.

That work on the frontier is a very recent thrust. (See *East and West*, October 1925.) It began in 1922 with the opening at Tatungfu, the governing city of northern Shansi, of the Mosse Memorial Hospital mentioned above. The site was put at the mission's disposal for eighty years by the governor of Shansi, the model province, as a recognition of the share taken by Chinese and British members of the diocese in suppressing the great outbreak of plague there in 1918, and as a first step to removing the local ignorance and opposition which hampered the Plague Commission. Medical funds and staff have been forthcoming to open the hospital and its school of nursing, but there is at present no adequate Chinese staff to exploit the important evangelistic opportunity which at this point opens before the Church.

Tatungfu, with its hospital, sits astride great routes—the pilgrim route from Mongolia and the railway route towards Turkestan. A missionary is now ready to lead the work of evangelism from Tatungfu, following up former flying visits and work that has been done in the local newspapers, but he must have British clergy to seize the opportunity with him. As this centre develops it should become the nucleus of a new frontier diocese for Shansi and Inner Mongolia.

Membership, 1914	..	1458
„ 1923	..	2818 (including 399 catechumens).
Increase, 100 per cent.		

CHAPTER VI

WHAT THE CHURCH IN CHINA ASKS FROM US

AGAINST the background of *China as She is* we have traced the growth of *Christian China* and the *Christian Witness in China*, till we have seen the coming into existence of the *Chung Hua Sheng Kung Hui*. We have studied, diocese by diocese, the needs and commitments of the Church of our own Communion in China. Now let us hear the conclusion of the whole matter.

What does the Church of China ask from the Church of England to-day ?

1. The vision of the need.—The bulk of the recruits and reinforcements asked for in this report are not for large new undertakings, but merely for the logical and efficient rounding off of the staff and work of existing missions and institutions. A very few are for new tasks which are of real importance and well within practical range, arising so imperatively out of the developments of present work as to rank rather as the commitments of existing work than as new enterprises. But the Anglican Church will wholly mistake the situation and wholly misunderstand her responsibilities if she confines her help at this time to filling the deficiencies in the staff necessary for present commitments. The test of her loyalty will be *the work left undone* just as much as the work done.

There are vast areas and populations within the jurisdiction of the Anglican bishops which are almost completely unoccupied. Reference was made (pp. 47, 52) to the districts in south-west China which form part of

the Diocese of Victoria. A large portion of the province of Kiangsi forms part of that diocese. This province has an area of nearly 70,000 square miles and a population of twenty-four and a half million, and the greater portion of it forms part of the Diocese of Victoria. In it the Protestant Episcopal Church of the U.S.A. has a total staff of three ordained foreign men and four women, and three ordained Chinese, and twenty-five other Chinese workers. The C.M.S. has no one at work.

The great province of Yunnan, the second largest province in China (slightly larger than the United Kingdom), with a population of about nine million, has one ordained man, two doctors and one woman worker, making a total foreign force of four. There is a C.M.S. staff of three Chinese.

As already stated, the work of the Diocese of Victoria does not even touch its territory in the province of Kweichow, with an area of 70,000 square miles and a population of eleven million.

Outside the province of Chihli, the Diocese of North China is scarcely touching the fringe of its responsibilities. There are vast unoccupied areas in the province of Kansu, and in Manchuria and Inner Mongolia, which fall within the jurisdiction of this diocese.

It is true that in all these areas some missions other than Anglican, and notably the C.I.M., and in Manchuria the Scotch and Irish Presbyterians, are carrying on a certain amount of work, but it is all on a very tiny scale in comparison with the vast territories and populations yet to be reached. And beyond the areas specifically referred to, there are vast fields which form part of the Chinese Republic and are at present unoccupied by any missionary society whatever. The call comes to the Anglican Church to do its share in the evangelization of these 'regions beyond.'

2. Recruits.—It has been shown that the work in the fields covered by this report is to-day deplorably

understaffed. To a large extent this is due to the great war, during which the normal flow of recruits ceased.

Careful investigations appear to indicate that in order to bring up the number of recruits to the minimum requirements for the work to which the Anglican societies are already committed, at least 60 men and 48 women are needed at once for China, including 37 ordained men, 19 highly trained educationists, 15 doctors and 15 nurses, and 22 women evangelists.

We have further to take into consideration the number of recruits required annually to replace normal wastage due to retirements, marriage, illness or death. From figures supplied by the three Anglican missionary societies (C.M.S., S.P.G. and C.E.Z.M.S.) we find that, reckoning that the average term of a missionary's service in China is 14 years, on a basis of an annual wastage estimated at 7 per cent. of the total missionary staff, an average of at least 31 recruits should be sent out annually to China to replace loss. The Church will need to gird itself to follow up what it may do in response to this appeal for recruits. The present staff of English missions has not had too much fresh blood since the great war began eleven years ago.

In appealing to possible recruits, it is only fair to tell them that the necessities of the work, sickness, death and other facts do modify developments, and may divert them from the work to which they are first attracted. They will serve, not as units, but as members of a body, in which personal qualifications and corporate needs have to be viewed in conjunction. Men and women will, of course, have much to learn of China and the Chinese before their best form of service can be developed. They need to join a mission both with the team spirit and as lifelong learners. To those who desire to serve Christ and China it should be enough to know, not that one definite piece of work is promised them, but that the needs here described are typical of the rich opportunities which await those who desire to learn and serve. On the other hand, if men and women are

very definitely specialists in any line, it is safe to say that the more highly organized work of the present day will offer them far more opportunities of specialized service than that of the old pioneering days.

3. Money.—Reckoning the cost of a missionary in China (*i.e.* allowances, plus passages and a proportion of the annual expenses of a station, school or hospital) at an average of £300 per annum for a woman or an unmarried man, and of £550 for a married man, the extra money required each year is at least £40,000. The Church must provide these recruits and this additional annual income if the existing work of the societies in China is to be consolidated and strengthened. This first objective must be attained before advance and extension can be contemplated.

4. Substitutes for personal service.—By contributing from £300 to £350 a year, it is possible for some who cannot offer to go themselves to provide a missionary substitute, whether in China or in some other missionary field. We would urge consideration of this on those whom God has entrusted with more than a sufficiency for their personal requirements. A parish or a group of parishes in a deanery can have its 'own missionary' in like manner. Contacts and communications with such a supported missionary keep interest fresh and help greatly in prayer and intercession.

5. Prayer.—Staff and funds for China missions may be looked for from England. Policy must be worked out in China. Prayer is the privilege in which we can share equally in both lands.

The Chinese Church is in need of more than staff and policy, much though the wisest of both are needed. It needs both guidance and protection through the present troubles. Many wide districts of China are affected, not only by the present political movements, but by constant danger from brigands. Christians have needed to be guarded not only from the peril of the brigands, but from the weakening effect of looking for shelter to foreign prestige.

They need the spiritual courage to launch out in pure reliance on God Himself. For all these things we can pray.

Our prayer is constantly needed not only for the protection of Christians from danger, but for the spirit to enable them to carry God's message into the circles around them, and to prepare a way in men's hearts for that message. In spite of encouraging progress in many parts, discomfiting statistics show that on the whole there is little numerical advance in the membership of the Chinese Church which is at all proportionate, either to its growing social and educational status, or even to the numbers of the staff it employs. The rank and file should be multiplying themselves.

Much time and strength is rightly given up to institutions, organizations and policy. Many instances of their place in the Christian movement occur both in the general and diocesan sections of this report. But behind all machinery, policy and scholarship, the unevangelized masses of China's four hundred millions need power, pure spiritual power, to move them. Much repentance, prayer, zeal and steadfastness are needed among the whole Christian body in China. The sources of these things are in the God who answers prayer.

True prayer, the prayer of the heart of Christ, will not concern itself alone with the Christian movement within China, but will embrace the welfare of the whole great nation which that movement seeks to serve.

6. Our heritage.—We have made a somewhat detailed survey of the contribution of the Church of England to the life and future of China and the Church of the Chinese. Pioneers of our Church have staked out plots, but have scarcely been given the means to plough them. On the field they do their best, but they are burdened with the constant sense that what they do in the name of the Church of England is not worthy of what they have known of the life of Christ in their old home Church, that Church so rich, so learned, and so full of tradition and experience of the

spiritual life. We want to launch a Chinese Church worthy of the Christ of all the nations. We of England have not done what we should to see that Church endued with the devotional and pastoral spirit of Christ the Priest, or with the knowledge and utterance of Christ-given prophecy, or with the power of Christ the King to lead a nation.

STATISTICAL TABLES OF CHRISTIAN WORK IN CHINA

	Total.†		Anglican.‡		Church of England.	
	1914.	1923.	1914.	1923.	1914.	1923.
I. FOREIGN STAFF						
Ordained men	1,241	1,475	165	146	111	91
Unordained men.. ..	1,148	1,293	74	88	35	34
Women (including wives) ..	3,361	4,895	393	472	271	276
II. THE CHURCH IN THE FIELD						
Ordained men	736	1,966	106	177	58	93
Unordained men workers ..	10,908*	18,166	1,025	1,346	612	654
Women workers	3,477*	6,846	702	1,085	609	784
Communicants	257,431	402,539	14,767	24,526	10,862	16,970
Total baptized	335,356	536,597	35,432	47,277	22,786	28,511

* Said to be incomplete.

† The figures given include the missionary work of the Reformed Churches only.

‡ Under the heading of 'Anglican' are given the statistics of work done in all twelve dioceses of China, those supported by the American and Canadian Church Missions and the C.H.S.K.H., as well as those supported by the Church of England.

STATISTICAL TABLES

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	Total.		Anglican.		Church of England.	
	1914.	1923.	1914.	1923.	1914.	1923.
III. EDUCATION						
1. General :						
Schools	4,933	7,684	480	792	294	552
Pupils	151,826	284,115	17,212	33,526	10,382	18,894
Boys*	22,245	152,545	3,273	11,062	1,602	10,481
Girls*	10,936	61,322	2,256	8,211	1,647	8,836
2. Teachers' Training Schools :						
Institutions	35	42	13†	5†	9†	3†
Students	652	1,364	136†	31†	81†	22†
Men†	424	489	54†	21†	33†	21†
Women†	225	714	82†	10†	48†	—†
3. Theological Schools :						
Institutions	118	125	21	18||	17	11||
Students	3,321§	3,940	312	166||	271	129
Men§	1,370	1,630	50	38||	9	18
Women§	1,212	1,431	262	126||	262	111

* These figures are incomplete, for no societies record the number of boys and girls respectively in kindergarten or elementary schools in 1914, and only the English societies classify them in elementary school statistics in 1923.

† These figures are incomplete.

‡ In addition to Union work carried on in co-operation with non-Anglican societies, for which the separate Anglican figures are not available.

§ Returns incomplete. Include Bible-women in training.

|| Exclusive of union institutions.

STATISTICAL TABLES OF CHRISTIAN WORK IN CHINA—*continued*

	Total.		Anglican.		Church of England.	
	1914.	1923.	1914.	1923.	1914.	1923.
III. ³ EDUCATION— <i>continued</i>						
4. Medical Schools :						
Medical Schools	17	11	4	3†	2	3†
Men ..	361*	377	55	60	40	60
Women ..	73	91	26	10	14	10
Nurses' Schools	†	26	†	5	†	2
Men ..	—	149	—	96	—	43
Women ..	—	216	—	}		
5. Colleges and Universities :						
Institutions	33	24	2	3†	—	1†
Students	2,103	2,811	201	476†	—	38†
Men*	1,639	2,521	201	476	—	38
Women*	395	290	—	—	—	—

* Returns incomplete.

† Not classified separately in 1914.

‡ Excluding union institutions.

	Total.		Anglican.		Church of England.	
	1914.	1923.	1914.	1923.	1914.	1923.
IV. MEDICAL.						
1. Foreign Staff :						
Doctors—men..	328	381	38	37	26	23
women	92	118	10	12	7	7
Nursing sisters	127	320	39	67	27	35
2. Native Staff :						
Doctors—men..	102	{ 307	34	{ 46	24	{ 23
women		66		8		—
Trained assistants—men	362	1,339	45	73	38	28
women ..	327	1,001	87	149	52	88
3. Institutions :						
Hospitals ..	265	301	29	27	22	20
Dispensaries ..	386	496	32	38	25	25
Total individual patients	1,082,337	1,710,931	200,422	340,951	15,160	183,683

JAPAN

PROLOGUE

THREE hundred years ago Francis Xavier, realizing the Church's great task for the world, preached the Gospel in Japan, and a great company was obedient to the faith. But, alas, suspicion of the political significance of the mission complicated the situation. The flame of persecution spread, the martyrs numbered tens of thousands and the light of Christ in Japan, save for some smouldering embers discovered in Kyushu in our own day, was trampled out. For three hundred years the country was straitly shut up, and the proclamation was placarded everywhere: 'While the sun shall warm the earth, no foreigner shall be so bold as to come to Japan.'

Some seventy years ago, once more the West came knocking at her gates, and Japan having unwillingly opened became dazzled with the glamour of western civilization, the more so as she realized that this alone would enable her to hold her own with western nations. With tremendous earnestness she has aimed to cull the very best the West can give and adapt it to her own ambitions. Education, commerce, industrialism, a modern system of government—by these things should she live and so become one of the great world powers, perhaps even the greatest.

Modern movements.—These last fifty years all the great world movements have been sweeping through Japan. First came *modern education*, with a complete system of graded schools in which the government provides for a child from seven years old till he has passed through the university. It is officially stated that ninety-nine per cent. of

the children go through the primary schools, and an illiterate person under thirty is now hard to find.

In 1919, upwards of £5,000,000 was voted in the Diet, to be spent in five years on institutions of higher learning, so greatly does Japan value education. Usually at least five times as many as can be admitted take the stiff entrance examination to the higher schools, while practically every school, government or private, is crowded to its utmost limit.

Whole families pinch themselves that one member may be well educated ; hundreds of students find their school expenses by delivering newspapers or milk ; thousands of apprentices and artisans are in night schools. Such passion for education is naturally not without danger. Competition begets an over-estimation of the examination system which, in turn, tends to produce superficiality of knowledge, and a mind crammed rather than cultivated.

The *commerce* of the nation, both domestic and foreign, has increased by leaps and bounds. Her finances react upon the markets of the world. Her commercial fleet is one of the largest and, for ubiquity, second only to our own.

The *industrial movement* is another tremendous world force now in full swing in Japan. With the inrush of western modern inventions Japan awoke to her industrial possibilities, and has developed them with the utmost energy ; in the last fifty years she has been rapidly transformed from a nation of farmers and fishermen to one of the great industrial countries of the world. Forty years ago she had only 125 modern factories with 25,000 workers. To-day she has 42,000 factories employing well over two million men, women, and children.

One inevitable result is an increasing flow from rural districts to cities, producing congestion with its many evils, which, however, are bravely tackled by central and civic authorities. Japan is rapidly becoming urban-minded. Out of her hard-working agricultural population living close to nature, there is emerging a class-conscious, sophisticated

and aggressive working-class, face to face with an ever more powerful capitalist group.

Industrialism has given birth to a modern labour movement with its corporate consciousness, national and international. In existence for over a quarter of a century, in post-war years it has made itself strongly felt. Factories, shipyards, mines, government arsenals, all have their labour troubles; the tenant farmers, who still form about half the population, are now developing a class sense, forming unions and demonstrating their rights as against the landlord. It is significant that the two most able labour and reform leaders, Kagawa and Suzuki, are Christians; the former, indeed, has long been known as an earnest Christian worker. Of the other labour leaders more than half are Christian men, though most of them stand outside organized Christianity.

As regards *political affairs*, only at the revolution in 1868 did Japan emerge from the feudal system and adopt constitutional government. Since then developments have been rapid. To-day the influence of the old bureaucracy, for so long the power behind the throne, is obviously declining, and there is a growing resistance to the militarist party so long dominant.

The year 1925 saw the passing into law of the Manhood Franchise Bill giving the vote to all self-supporting men of thirty or over, and increasing the electorate from three to twelve millions. Labour should at length succeed in obtaining some voice in the nation's affairs.

The *women's movement* too is making itself widely felt. In ancient Japan, woman was given a place of considerable honour and influence. But since the advent of Buddhism in the sixth century, her position has gradually declined till, too often, she has come to be regarded merely as the servant or the plaything of man, important chiefly because through her the family could be carried on. But the emancipation of woman is now proceeding rapidly. Provision for her higher education exists, though far behind that for man.

She has come to the front in such movements as the Red Cross, and shown that she can carry through enterprises for the far-reaching good of society. Of late women have been given the right to attend political meetings, and a woman's suffrage movement is on foot. The leaders in the women's movement are almost all Christian women, and they have organized a strong resistance both to the social evil and to drunkenness.

Religious influences.—But below all these movements—educational, commercial, industrial, and political—lies the great soul of Japan they so powerfully affect. This soul of Japan has developed under the influence of four main teachings—Primitive Belief, Shinto, Buddhism, and Confucianism.

First, *Primitive Belief*—animism—which deifies nature, finding objects of worship in rushing streams and lofty trees, in snakes and badgers—expressing itself in innumerable superstitions, magic rites, and in the propitiation of spirits.

Closely connected is *Shinto*, literally the Way of the Gods, 'the natural religion of the country, reorganized as myths with an object, that object—the support of the Imperial power.' It exalts the emperor to a unique position and is characterized by hero-worship. In recent years there has been a distinction made officially between Shinto as a national cult centring in a shrine, and Shinto as a sect with propaganda and religious activities ; it is doubtful, however, whether the mass of the people is influenced by the distinction.*

Buddhism came to Japan in the sixth century, and has become the strongest religious force, largely owing to its inclusion of national beliefs and objects of worship. Through its pessimism, its compromise with evil (a brothel keeper can be a good Buddhist) and the low moral level of the

* The relations to government of Shrine Shinto and Sect Shinto are different. The former is managed by the Department of Home Affairs, the latter by the Bureau of Religions in the Department of Education.

priesthood, it lost much of its strength ; it has, however, been galvanized into new life largely by its contact with Christianity. Christian teaching and methods of work have been widely adopted, and the priesthood has reached a higher moral level.

But superstition and idolatry flourish. The idolatrous side of Buddhism is prominent in innumerable temples filled with idols. Shinto shrines abound where local and national deities are 'revered,' though the reverence is not easily distinguishable from worship. In millions of homes are found ancestral tablets and idol shelves. Throughout the country, an intricate system of superstition decides lucky days for every event of life (these are announced in the daily press) while it provides charms and incantations, lots and fortune-telling to ward off evil or secure prosperity.

The fourth great influence on the soul of Japan is the *Confucian teaching* which came from China in the fifth century. Filial piety and loyalty are its outstanding features. It forms the basis of the ethical teaching given in the schools and has had a very strong influence on national thought and life.

Bushido, 'The Knightly Way,' the chivalrous code of the Samurai, is the highest distinctive product of these various influences in Japan. It was born in a feudal age ; now that Feudalism has gone, it is left orphan to shift for itself and to find such place as it can in the new social order.

We may ascribe to religious influences, at least in part, another highly distinctive trait in Japanese character, namely, its well-known love of the beautiful in Nature, and the outcome of that love in Japanese art. Closely allied with this is the place which children hold in the thought and affection of the nation, receiving a tender consideration perhaps unique.

Another powerful factor is the *family system* which still very largely affects social life. The keeping up of the family line is felt to be a paramount duty. This is based

upon ancestor worship, which both under Shinto and Buddhism forms a great part of Japanese religion. The power of the head of the house and his family council, though less strong than of old, is still the dominant factor in social life. In the strength of its corporate life, it has been a factor for good, but, by its repression of individual thought and life, a drag on progress.

Such is Japan, caught into the current of world history. She has striven for western education, commercial greatness, and political power, and her success is a world phenomenon. Wrapt in her splendid dream of material greatness Japan has proved a hard field for missionary endeavour; but from this dream she is awaking. Commercial depression followed hard upon the prosperity of the war years. In one moment the earthquake of 1923 caused ruin and loss as of a great war and helped the people to realize that a man's life consisteth not in the abundance of the things which he possesseth. In 1924 Japan found herself excluded from America; it was felt as a deep humiliation. The recent attempt on the life of the beloved Crown Prince illustrated clearly the futility of attempts to crush 'dangerous thoughts' and even aroused in the official mind the hope that Christianity might prove a steadying influence. There is a new appreciation of spiritual values. Consciously from the thinkers and inarticulately from the masses comes a call for light.

One of themselves, Paul T. Kanamori, formerly a prominent government official chosen to popularize the savings bank system throughout the land, now an untiring preacher of the Gospel, the 'Moody of Japan,' declared in 1922, after holding 315 meetings from Hokkaido to Formosa in one year, that the whole people were hungering and thirsting after spiritual food which will truly satisfy.

Against such a background let us now study Japan as a mission field in which the Church of England has a great

stake. Let us discover what has been already done and what in our day and generation remains to be done.

As to the past sixty years, a recent survey of the whole period traces the slow growth of the Christian Church amid official opposition, local persecution, suspicion and dislike until the 'joyful eighties' when Christianity went forward rapidly, and the membership of the Churches increased by fifty per cent. Then followed, during the 'nineties,' the reaction, when numbers actually decreased and many fell away. The new century brought consolidation and steady if slow progress; the outstanding obstacle was a spirit too busy with the pursuit of commerce to think of religion. Now, in the 'twenties,' there has come at last such an awakening to the uncertainty of the things of time and sense as is leading the people to seek for spiritual treasure.

Japan is compact and homogeneous; the same language, customs, and ways of thought prevail everywhere. This is one great factor which helps the spread of Christianity. Another, specially potent just now, is the increasing recognition of Christianity as supplying moral power and new moral sanctions in the changing conditions of modern life. Many prominent Japanese statesmen and sociologists are realizing that in the mental and moral upheaval of the present, spiritual culture alone can offer those constructive ideas upon which a reformed social system may be based.

To sum up the present situation, there appears:—

(1) A widespread recognition of Christianity as a good religion.

(2) Government recognition of Christianity as one of the three religions of the empire (the others being Shinto and Buddhism) and a disposition to assist rather than to repress Christian activities.

(3) An immense number of people outside the Christian Church who seek to form their lives according to Christ's teaching. Prince Tokugawa, interviewed at the time of the Washington Conference, estimated this number at not less than a million.

(4) The steady growth of a Christian public opinion tending to uplift moral standards.

(5) The Christian community as a group of organized Churches, numbering well over a quarter of a million, including Romans and Greek Orthodox.

Though the organic union of the churches is not yet a live issue in Japan, it may become so as there is already considerable co-operation issuing in united effort. There is an influential *Federation of Christian Missions* in which some of the Anglican missions are represented, and, further, Japan has recently followed India and China in organizing a *National Christian Council* representing most of the missions and Churches.*

We must realize that Anglican missions form only a small part of the whole, and that, of the Reformed Churches, the Nippon Seikokwai in point of numbers ranks below the Presbyterian, Methodist, and Congregational Churches.

With this background, we can now survey the ways in which the Church of England has exercised her activity in Japan.

* The decision of the Nippon Seikokwai as to entrance into the National Christian Council has been deferred till the meeting of the General Synod, 1926.

CHAPTER I

THE NIPPON SEIKOKWAI

FOR the Church of our Communion in Japan, there is one fact of primary and fundamental importance to-day—the existence of the Japanese episcopate in the persons of the two first Japanese bishops.

To grasp the full significance of this fact we must go back to 1887 when, on the initiative of English missionaries, the congregations gathered in during twenty-eight years by Anglican missions (American or English, C.M.S. or S.P.G.) were welded into one organic whole as the Nippon Seikokwai (Japan Holy Catholic Church). This young Church had then a membership of 1500 and two deacons as the nucleus of the Japanese ministry.

From that day forward, the goal was clearly set—the complete independence of the Nippon Seikokwai as a self-governing, self-supporting, self-propagating branch of the Church Universal, in full communion with ourselves. To this end the constitution and canons were so carefully framed that up to the present they have needed supplement rather than revision. To this end, also, the Church had from the beginning its own Board of Missions, which ten years later took over full responsibility for the initiation and maintenance of work in Formosa, while each diocese has its own synod and its own pastorate fund.

Advance towards the goal may at times have seemed slow, but it has been sure. The 1500 has grown to 20,000, and the Japanese clergy now number 188. At length there has developed in both Tokyo and Osaka, the number of self-supporting congregations required by canon for the

formation of Japanese territorial dioceses as distinct from 'missionary jurisdictions.' At the general synod of the whole Church, held in April, 1923, petitions for leave to establish a diocese in each of these great cities were presented by the congregations concerned, and granted amid scenes of deep enthusiasm and exultant thanksgiving.

A few months after this fateful synod, came the great earthquake of September 1, 1923, and the Diocese of Tokyo seemed shattered before it had found itself. But Dr. Motoda, the bishop-elect, showed himself a true leader of men. The clergy and workers rallied round him; and with magnificent courage, strengthened by the sympathy and help forthcoming, it was resolved to go forward in the path of God's leading.

On December 7 of the same year, the great step was taken, Dr. Motoda was consecrated as Bishop of Tokyo, and a few days later joined in the laying on of hands on Dr. Naide, as Bishop of Osaka. Since the consecration of the two bishops, all reports from their dioceses speak of thankfulness and progress. Evangelistic schemes have been carried out; many have been confirmed, and a good number ordained. Bishop Motoda wrote in March, 1925:

The diocese is only a year and a half old. During this short period I have noticed the rapid growth of responsibility and self-reliance. This is not from any anti-mission spirit or from any revulsion from the mother Churches—far from it. As a matter of fact we have come to a closer understanding of the position of the N.S.K. in the family of the Holy Catholic Church, to a keener sense of gratitude towards the parent Churches and to a deeper sense of responsibility for the part we are called upon to play.

In the Church at home an impression has for some years obtained that in view of the progress and growth of the Church in Japan, the time has come for withdrawal of missionary forces, or at least their gradual extinction through the withholding of reinforcements. It is not surprising

that even among friends and supporters of missions, the consecration of these two bishops should have strengthened this impression, but the starvation process, of which this idea has been the main cause, has been disastrous in the districts where English mission responsibilities lie. It has reacted on regions beyond and on the Japanese Church itself.

With profound thankfulness, therefore, workers in the field heard of the Archbishop of Canterbury's decision to send a personal delegate to learn what, if any, further help in terms of personal service was needed and desired by the Church in Japan from the Church in England. Bishop Arthur Knight, Warden of St. Augustine's College, Canterbury, was selected, and his visit to Japan took place in the spring of 1925. Six weeks were spent almost continuously in conferences and private conversations. The Bishop's report bears signs throughout of the deep impression made on him by the present opportunities and needs of the Church in Japan. It is a ringing challenge to the Church in England to respond to the call for service which he brings as a direct message from the whole Nippon Seikokwai and declares :—

If the step which the Archbishop has taken in instituting the present inquiry leads to no other result than the killing of the erroneous idea that our missionary work in Japan is finished or even nearly finished, it will have borne excellent fruit.

When the two Japanese dioceses were formed, the rest of the country by synodical authority was left as before, divided into eight 'missionary jurisdictions' under the care of English, American, and Canadian bishops. These jurisdictions had grown up for the convenience of the missions concerned. The division was not ideal originally, and had become less so by repeated subdivision. It is, however, avowedly temporary, and as already seen in the case of Tokyo and Osaka, there should be no difficulty in

redistribution and adjustment when the dioceses pass into Japanese hands.

To-day the Church of England—as distinct from the sister Churches of America and Canada*—has direct responsibilities, mainly through her two great missionary societies, the S.P.G. and the C.M.S., in four dioceses.† The bishops themselves set forth their distinctive features and special needs as follows :

THE DIOCESE OF HOKKAIDO

Hokkaido (including Saghalien), the size of Ireland, occupies twelve per cent. of Japan's area. Population 2,359,000. The inhabitants, being settlers and not bound by the ancient customs of the mainland, respond readily to evangelistic effort. The churches are alive but too weak to evangelize the district alone. They suffer from a policy of decreasing missionaries. Besides the Japanese staff, two priests, four ladies and adequate episcopal supervision are essential. It has been seven years without a resident bishop. The C.M.S. has worked here for fifty years. For financial reasons, the present policy is within seven years gradually to withdraw all support. In reality, however, intensive effort for ten or fifteen years is necessary to establish the Church on a self-propagating basis.

S. HEASLETT,‡
Bishop in South Tokyo.

* The 'missionary jurisdictions' of North Tokyo and Tohoku (or north-east Japan), and of Kyoto, have been developed by the American Church ; Mid Japan by the Canadian.

† The Guild of St. Paul has existed for forty years to give prayer, alms and personal service for Missions in one diocese in Japan. In 1925 it was reorganized as a recognized auxiliary in England for the whole Nippon Seikokwai.

‡ Bishop Heaslett, at the time of the writing of this report, was in temporary charge of the Hokkaido and Kobe 'jurisdictions' as well as of his own jurisdiction of South Tokyo. On Sept. 29, 1925, the Rev. Basil Simpson was consecrated in Westminster Abbey as Bishop in Kobe. By a happy coincidence the Japanese Bishop of Tokyo, during a five weeks' visit to England, was able to take part in the consecration.

THE DIOCESE OF SOUTH TOKYO

This diocese covers four of the richest prefectures in Japan, including several famous health resorts, and the towns and villages along 160 miles of the main line from Tokyo to Osaka. Population five and a half million. The S.P.G., C.M.S., and the Australian Board of Missions support the work. One prefecture is still without any Church work.

Required : two priests, three women workers and funds for Japanese work ; one priest for English work ; funds for sending tested Japanese to England for further training.

Keen English women would find fascinating spheres as missionary teachers among women and young people. Small, but well built and equipped churches and rooms are springing up but more are needed.

S. HEASLETT,
Bishop in South Tokyo.

THE DIOCESE OF KOBE

A large diocese covering nine prefectures, has been without a resident bishop for two and a half years. The C.M.S. and S.P.G. support the work. It is very much under-staffed. Lack of funds has resulted in the giving up of what were flourishing out-stations and in decrease of workers. There is wide scope for every form of evangelistic work. In one province no other mission is working.

There are opportunities also for missionary educationists in the Mission School for Japanese girls at Kobe ; also as teachers of English in the employ of the Government.

Required : three priests and five women workers for Japanese work.

S. HEASLETT,
Bishop in South Tokyo.

THE DIOCESE OF KYUSHU

The diocese comprises the great southern Islands of Japan, about 23,000 square miles, with a population of ten million. From Kyushu, 'Old Japan,' have come the chief makers of 'New Japan.' It was the scene of the early successes of Xavier and the great persecution. Here also modern missions began. The diocese has two thousand members, fifteen Japanese clergy and four English clergy, and the divinity school has seventeen students. The Japanese contributions in 1924 amounted to Yen 16,000 (£1500), about £2 per communicant.

The salient facts are :

1. In spite of appeals from the Japanese Church and missionary conference, the missionary staff is so depleted that it cannot function properly as an aggressive missionary force.

2. The people have never been so favourably disposed to the preaching of the faith, nor so intelligently prepared for it.

3. Japanese clergy and Christians are unanimous in appealing for reinforcements.

4. The missionary has a splendid sphere for pioneer evangelistic work and 'missions of help' to the churches.

5. To the missionary of apostolic zeal and mobility, is open the glorious work of founding churches in unoccupied centres.

6. Without reinforcements the efforts of half a century cannot be brought to fruition.

7. Wanted : three men and three women to ensure final victory.

ARTHUR LEA,
Bishop in Kyushu.

In addition to these direct responsibilities Church of England missions have large commitments in the new Dioceses of Tokyo and Osaka, both in general evangelistic work and in certain institutions, the burden of which these young dioceses are not yet ready to undertake.

THE DIOCESE OF TOKYO

In his address read before Bishop Knight, Bishop Motoda makes a strong appeal for missionary reinforcements, and in connection with the institutions says :—

In my diocese there are several institutions which are carried by the missions or by individuals. The S.P.G. has St. Hilda's Girls' School, and the C.M.S. the New Life Hall, the headquarters of newspaper evangelistic work. There is a Garden Home for those in the initial stages of consumption, and a home for the aged ; all these institutions are doing fine work for which we feel thankful. Mr. Ishii has a famous school for feeble-minded children, and Mr. Sakai a hostel for university students. All these are in the diocese, but of the missionary activities only the English ones are ecclesiastically of the diocese.

THE DIOCESE OF OSAKA

Bishop Naide writes from Osaka, September, 1925 :—

First, I wish to express the earnest hope that the 'starvation process' may soon be changed for one of 'steady reinforcements,' as in the days of Archdeacon Warren when new missionaries were constantly welcomed to Osaka.

Secondly, the existing work, which I greatly value, in the three institutions in my diocese founded and maintained by the C.M.S. should be strengthened and developed. Each is making its contribution towards the development of the Seikokwai : (1) The Momoyama Middle School has supplied a general education to the sons of many of the clergy, and to probationary Christian workers, enabling them to go on to a theological school. Many of its best students go on to the government high schools and universities, and the Christian influences of Momoyama, I cannot but believe, are felt there. (2) The Bishop Poole Girls' School with its larger staff of foreign missionaries, is

able to do a more intensive work. (3) The influence of the Ashiya Training School for women workers is felt throughout the Seikokwai. Among its students are four women from the Diocese of Kyoto.

Thirdly, it should be remembered that Osaka is the industrial centre of Japan ; I desire that the Church should do some definite work among the labouring masses of the city. Eighteen years ago I saw something of Church Army work in London. If a suitable leader could be sent from England to initiate work on Church Army lines, it would mean a great advance. Osaka also offers a great opportunity for Christian work among seamen. Thickly populated villages are within easy reach of the city, but with the small body of workers at my disposal, I have not yet been able to carry out my wish to evangelize them systematically.

In all these regions it is clear that new doors are opening on all sides and that wonderful opportunities are let slip for lack of the needed reinforcements and financial support. True, a minority, small but worthy of respect, holds that such service and support should now come entirely from within the Japanese Church itself—but the message in the contrary sense brought by Bishop Knight is overwhelming in its force.*

His words are very strong :

The Japanese—bishops, clergy, and laity—on their own initiative stated with emphatic clearness their need of the assistance of foreign missionaries and in particular of English missionaries. This opinion was expressed spontaneously, unanimously and deliberately by every Japanese Christian I met. The equally independent opinion of our English missionaries, bishops, clergy, and laity which I learnt by separate conferences and conversations is in complete agreement.

* The extracts here and elsewhere from Bishop Knight's confidential report are quoted with the express sanction of the Archbishop of Canterbury. Bishop Knight has now issued a leaflet giving the gist of his report, *A Message from Japan to the Church of England*, price 1s. 1d., post free from the Guild of St. Paul Office, Church House, Westminster.

Setting aside for the moment the financial question, the Japanese Church deliberately asks the Church of England first and foremost for men and women. Bishop Knight elucidates the various ways in which English help may most profitably be given :

(1) *Assistance in evangelistic work.* In all the dioceses with which we are specially concerned the assistance which the English missionary can give in preaching the faith in the vast unevangelized areas was placed in the front.

(2) *Assistance in knowledge of the faith, and in the devotional life.* 'We are the first generation of Christians' said a member of the standing committee of the general synod. He proceeded to appeal for help in regard to promotion of intelligent soundness in the faith, in theology, and in the devotional life. He referred to the experience of the English Church throughout the many years of her history, and to the store of theological learning, and of practice in the life of devotion and of worship which are our heritage. What he said was said over and over again.

In many quarters a strong sense was expressed of the need of clear and full Church teaching. Thoughtful young men want to know the spiritual reasons for their churchmanship. 'We need,' say many, 'grounding in the Catholic faith.'

United with this has come the request for aid in the devotional life. Those who ask for this are evidently conscious that Christianity means communion with the Divine Spirit ; they are aware of presentations of the faith in which such communion has little place.

(3) *Women's work.* This cannot be over-estimated. The call comes for more women missionaries in almost all departments of the Church's work—in evangelistic work, in instruction of women and girls, in the training of women catechists, in hostels, in schools and kindergartens, in social intercourse and visiting at the homes of scholars. Much of this work of English missionary women is very happily and effectively done under Japanese leaders.

These requests do not overlook the help which our Church has already rendered. There has, to give one instance, been marked appreciation of such devotional centres as the former community missions of St. Andrew and St. Hilda, and the present Tokyo House of the Epiphany Sisters.

We do well to thank God for this attitude of the Nippon Seikokwai for it means that she is indeed a Church in communion with our own, with a desire to walk closely with us while preserving the characteristics and the liberties of an independent Church. In this holy fellowship each Church has much to learn from the other in true humility, each much to contribute to the other in the spirit of service.

CHAPTER II

EDUCATION

IN Japan, as in other mission fields, education on a Christian basis is essential for the character-training of a stable second generation of Christians. In a country so passionately desirous of education, school teachers have a unique influence upon the lives of their pupils. With numberless students, their teacher's opinion counts for far more than that of their parents.

Education in various types of mission schools has formed an integral part of missionary work in Japan. In women's education, mission schools led the way, with the result that most of the leaders of the women's movement in Japan are Christian women. In kindergartens, too, Christians started the movement; even now the Christian kindergartens are popular and form one-fifth of the whole. One experienced missionary declares that kindergartens are by far the most effective piece of Christian education in Japan.

Owing to the liberal supply of primary schools by government there is little scope for mission education of primary grade. But secondary education has proved a suitable field, and over 20,000 boys and girls, mostly between thirteen and eighteen years of age, are taught in middle schools and girls' high schools respectively. In higher education missionary effort has been small in extent, but excellent in quality; Christian universities, such as St. Paul's, Tokyo, and the Doshisha, Kyoto, have played an important part.

In missionary education our American fellow-workers

have far out-stripped us both in number of schools provided and as regards equipment and staff. The educational work of the English missions has always been small and poorly equipped. In consequence, few outstanding Christian leaders have come from our schools. During his visit, in 1925, to England, Bishop Motoda stated to this commission :

The Japanese school system is pretty good and well supported by the government. At the same time a great Christian work could be done through good mission schools. But unless the English Church provides good schools it is no use providing them at all.

What are the commitments and immediate needs of the Church of England as to educational institutions ?

As to the kindergarten, the cost of upkeep is very small and mostly supplied from fees and Japanese sources ; there is a large field for fully trained kindergarten missionaries who would make this work the basis of evangelistic effort, and train a larger number of effective Japanese workers.

English missions are responsible for one middle school for boys, Momoyama, on the outskirts of Osaka, with 750 boys. Momoyama has but one full-time missionary on its staff—the principal ; no one is in sight to take his place or to work under a Japanese principal when he retires. There should be at least three missionaries on the staff. Effective spiritual work in the school and with the Japanese must be personal. For this a knowledge of Japanese is essential, even though the only subject taught by the missionary may be English conversation. As a nursery for those who look forward to ordination and for the training of a really Christian second generation this school should be a great asset, but the smallness of the missionary staff weakens its value.

There are three Church of England mission schools for girls, in Tokyo, Osaka, and Kobe, respectively. The Tokyo St. Hilda's School (Koran), with 240 girls, twenty-five of

whom are boarders, requires an English staff of three. It has the hearty support and entire confidence of a large body of influential Japanese.

The Bishop Poole Girls' School, in Osaka, has 430 girls with forty boarders. For the past thirty years it has sent forth each year a band of earnest, often keenly missionary, girls to supply the nation's greatest need—Christian homes. Many engage for some years before marriage in definite Christian work. There is a post-graduate course in English; graduates can afterwards qualify as teachers of English in government schools where their Christian influence may tell greatly. Four missionaries should be on the staff, but there are rarely more than three. In Kobe is the Shoin School with 460 girls, of whom twenty are boarders. This needs a regular staff of three. In all these schools the number of girls baptized every year makes a substantial addition to the Church.

To carry on school work adequately the missionary must be able to converse easily in Japanese. Hence there should always be some young missionaries studying the language and learning the mind of the people with a view to educational work. At present we have none such, and the schools are threatened as effective missionary instruments. Again, there is danger that in endeavouring to keep abreast of government school standards, missionary schools may lose their unique quality and weaken their stand for Christian ideals of service and self-sacrifice. With increased numbers of non-Christian students, the Christian atmosphere may cool if the missionary element on the staff is not kept at full strength. Japanese Christian teachers at once efficient and keen are hard to find in anything like sufficient numbers, and we cannot dispense with the spiritual help of the missionary.

A number of Church of England missionaries are teaching English in government schools and colleges, but this opportunity is not confined to missionaries. Some scheme should be devised for finding in Britain strong Christian

graduates for posts open in government institutions. In one or two instances missionaries are conducting hostels for government students. Japanese synods and missionary gatherings alike plead for the extension of such work ; Bishop Motoda presses for it :—

There are so many bright and high-class young Japanese anxious to be instructed in English and in English life that the opportunity is great. In England a large proportion of your ordinands are Cambridge or Oxford men ; out here we are getting practically none from their equivalents—the Imperial University and Keio University. There is a tremendous field for a Cambridge and Oxford hostel run by 'varsity men for 'varsity men, where the contact of a consecrated personality may do much to provide the Japanese Church with the first-class leaders she needs.

Theological training is provided for men in the Pan-Anglican College at Ikebukuro near Tokyo, in which the Church of England shares responsibility with the American and Canadian Churches. This serves the whole Nippon Seikokwai ; the bishops form its governing body. Twenty students are in residence under a Japanese principal. Here is continuous need for men of real learning, devotion, evangelistic zeal and such wide sympathies as will enable them to share life with the students, open up to them wide fields of adventure for God, inspire them with the true missionary spirit, and train them as worthy leaders of the Seikokwai. Reinforcements are needed in the near future ; there is only one missionary resident in the college, and Japanese agree that foreign help cannot yet be dispensed with.

In Kyushu Bishop Lea has for some years conducted a divinity school on similar but less academic lines. He is himself principal, but he looks to the mission to find a missionary for the staff.

Training for women evangelists is represented by only one institution—the school at Ashiya in the diocese of

Osaka, a beautiful suburb between Osaka and Kobe ; it is conducted by the C.M.S. with accommodation for eighteen women. Here is an urgent call for women missionaries with aptitude for teaching who will become so thoroughly versed in Japanese thought, language, and ways, as to know what training is most suitable. Training is one of our heaviest responsibilities. The Church in Japan feels its own need deeply in this respect, and looks to the mother Church for help.

The outlay of the societies on these various schools is comparatively small. The fees received meet the greater part of the current expenses of kindergarten and secondary schools, though not usually sufficient to provide first-class equipment. The grant from the Thankoffering of the Pan-Anglican Conference of 1908 provides for the Japanese staff of the theological college, but mission funds are charged with the cost of the foreign staff and with bursaries for candidates, as their friends are rarely able to provide maintenance.

The Japanese bishops and others warmly advocate the sending of picked workers to England to come in contact with the riper thought and experience of the mother Church, and so be better able to meet the overwhelming demands on the Church in Japan. This method of training has been extensively used by the American Mission ; it is well worth while, though for the present the heavy expenses must be supplied by the Church in England.

To sum up, much remains to be done before the Japanese Church can have the men and means adequate to carry on this educational work by itself. If we fail Japan here, we undo much that has been done, we leave the rising generation of Christians without the strength of Christian education, and we leave God's people who are yet young in the faith, untaught in the deeper mysteries of the kingdom of heaven.

CHAPTER III

GENERAL EVANGELISTIC WORK

THE Cross of Christ, for centuries of Japanese history, trampled on, execrated and despised, is to-day recognized throughout the land as a symbol of help and is secretly or openly worn by thousands, not Christian yet, who catch at least a faint glimmer of its meaning.

Not fifty years ago, Christianity was regarded with horror as a sinister magic, or with scorn as a foreign religion. Contrast the present attitude of thoughtful people—realization of the inadequacy of material things to satisfy the soul, and reaching out after what will bring strength and peace. This shows itself both by the large number of new teachings, nominally Buddhist and Shinto, continually announced and eagerly listened to by tens of thousands, and at the same time by the new readiness of the people as a whole to hear the Gospel of Christ. The times seem ripe for a great ingathering. The changed situation to-day is the result of half a century of faithful evangelism. Christ's servants of this generation must go in and reap where others have toilsomely done the ploughing and sowing.

What responsibility faces our Church, and what methods must be used to evangelize the forty million still almost untouched?

Evangelistic work includes all methods of bringing the message of the Gospel. Education and social service are of course a vital part of its work, but the great direct way is *preaching*. Day after day, month after month, these

fifty years, in preaching halls on the great thoroughfares of the large cities or on the main streets of bustling market towns, in inns and Christian homes, by the wayside or on the seashore, the fishermen of Jesus have been casting their nets. One hall in Tokyo, destroyed in the earthquake, open nightly six days a week for twenty-five years, gathered out some 20,000 people for further teaching. Frequently great preaching meetings are held for several consecutive days in some large hall or theatre in which all the missions and churches in a town may unite ; or, again, special preaching work is arranged whenever a big exhibition is going on ; it is easy then to gather people in their thousands to hear the message.

The result in converts won by such preaching methods has been at times small in proportion to the expenditure of effort. But it is primarily through this that there has been a peaceful penetration of the minds of the people, and a change in their attitude towards the Gospel.

There is *group teaching* for boys or girls, men or women, bound together by the ties of a common school or work or social connection ; Bible classes of every description, or teaching of English, singing, or knitting and cooking, as a first point of contact. In town and country everywhere, especially among adolescents, this work is waiting to be done, and proves abundantly fruitful in the doing.

Alongside preaching and Bible class work, *visiting from house to house* and personal work must always be carried on, and perhaps tells more than any other evangelistic effort. The hours spent on the 'mats' of a Japanese home in heart-to-heart talks bear most abundant fruit.

There are the *children*, so easily gathered in Japan—any time (out of school hours), any place, any number. Organized Sunday-school work is a strong branch of the evangelistic work, and numberless children's meetings are carried on weekly throughout the country, in private houses and preaching places. The Nippon Seikokwai has 20,000 Sunday scholars on the rolls. When the Prince of Wales

spent Easter 1922 in Tokyo, 10,000 children belonging to Sunday schools of all the Churches passed in procession under the windows of the palace on Easter morning saluting him and singing Easter hymns.

In all this work the Church of England through her missionary societies has borne a part. It is work which must still be done to a considerable extent by missionaries. The Japanese able to do it are as yet comparatively few ; and many of their clergy seem too busy consolidating and building up the Church to have much time for evangelistic work. It is tragic that just now, when on every hand the opportunities are greater than ever before in Japan, the Church of England workers are fewer in numbers, scarcely any being sent to fill up gaps, much less to take a share in the splendid opportunities for expansion.

There are large areas where our missions are entirely responsible for evangelistic work ; for example, the province of Iwami, on the sea-coast. By common consent of the larger missions almost the whole of this province is the field of the English mission, but the staff is smaller to-day than it was ten years ago. Beyond these special areas are provinces and parts of provinces where still there is no Mission at work. We stay our hand just when ten or fifteen years' intensive work might see the end of our task in evangelization.

To reach with the message of love those who live out of the sound of it, there is the way of the *printed page*. Here, too, as a Church we have in Japan great responsibilities and special opportunities. Japan is a reading nation. Politely given, a tract or Christian newspaper is sure in nine cases out of ten of a grateful reception ; an immense amount of literature has been thus distributed, and much sold. The Church of England lends a missionary to the Christian Literature Society which produces in an attractive form much good literature to counteract the cheap poison sold everywhere. In a smaller way, the Church Publishing Society does the same work, especially in producing volumes

of theology. For its support the English missions are largely responsible.

The work of the *Bible Societies* counts for more in Japan than ever before. The number of Testaments and Bibles and portions sold and distributed in 1924 totalled nearly one million. This included a large earthquake distribution, but even in normal years the total is half a million. Some of the best sales are in schools and temples, and very many so-called Buddhist sermons are preached from Christian texts. The Church of England, if she wishes to do efficient missionary work, must support the British and Foreign Bible Society. To follow with the needful teaching, this tremendously extended reading of the Word of God, would seem a pressing reason for renewed missionary activity in Japan.

There is one more method—our latest—and one of the most successful in pioneer evangelistic work, namely, *newspaper evangelism*. To this, one Anglican missionary is now giving his whole time. Space is bought up in some of the large dailies. In it is inserted anything from a text to a column article calculated to catch the eye of the reader, and encourage him to communicate with the address given should he wish to learn more. Answers come from hundreds of readers, many of whom lay bare their needs in a most striking way. To each one a personal letter is written and suitable literature despatched with a further invitation to join a correspondence class. In another centre (non-Anglican) in 1923 no less than 5607 new applicants for Christian literature were enrolled. Missionaries thus get into touch with large numbers of new inquirers, and very many owe their new life in the Christian Church to this form of work.

The particular need of the immense village population of Japan must be emphasized. The 40,000,000 of the rural population still remain almost wholly untouched. It is extremely conservative, though rapidly acquiring new vision as the result of modern education, daily newspapers, scientific methods of agriculture and sericulture, and by

the invasion of rural calm by light railways and public motors, by the cinema with American films and by a flood of up-to-date literature.

The village people are restless and uncertain. The doors are widely open to Christian work. The return to their village homes of Christian converts from the cities and often from America excites interest and inquiry. The rural young men's associations, and the women's societies are open to us. The tens of thousands of rural school teachers present a field upon which we might well concentrate our whole endeavour. Mr. Kagawa urges the sending of missionaries for rural evangelization who will live and work in village settlements and identify themselves with the country folk.

CHAPTER IV

CHRISTIAN SOCIAL SERVICE

OF scarcely less importance than the winning of the individual for Christ and the development of personal spiritual life are the relations of the individual to the Church as the Body of Christ, and the expression of that spiritual life by following the footsteps of the Master in the service of others, and in social, political and national life. The Church cannot be indifferent to conditions in the society out of which it has been gathered, and the best friends of Japan are those who realize that with her, as with other nations, there is room for reform.

Whether intemperance is growing it is not easy to say, but at least it is increasingly regarded as a menace ; the use of large quantities of rice in the manufacture of *sake* is economically bad ; the popularization of foreign wines and spirits is a new danger. Gambling is sternly repressed, and betting has, till recently, been taboo ; but it is easy to prophesy a new danger to society as the result of the re-introduction of the *pari-mutuel* system. Growth in population has accompanied advance in medical science, but infant mortality is still very high. Consumption claims an enormous number of victims.

Perhaps, however, the two most crying needs of Japan on the social side are reform in industrial conditions and the purging the social evil.

Bad conditions still prevail in mines and factories, though there are notable exceptions. Even at their worst some of them can be paralleled by those which prevailed in this ' Christian ' England of ours a hundred years ago. The

most hopeful method of attack lies in the education of public opinion. For this we need the emergence of Christian knights-errant of the Lord Shaftesbury type, and a steady persistent exposure of evils and demand for reforms in the press and on the platform. The protagonists must be Japanese, but much in the way of inspiration and wise guidance can be given by foreigners who can claim to be experts.

So far, the Christian Church in general, and our own Church in particular, has in this whole industrial question attempted little or nothing beyond evangelistic preaching in certain factories, the cultivation of friendly relations with employees in industrial centres, and the training of matrons of factory hostels in welfare methods. The field of wider effort is unoccupied.

With the question of social purity a very dark side of Japanese life is revealed. The lack during many centuries of any ideal of personal purity for men has poisoned the manhood of the nation at its very roots and has inevitably dragged down a large section of its womanhood also, while the kaleidoscopic changes of the last fifty years, with their removal of old restraints, have caused the evil to spread its sinister shadow over numbers of women in classes hitherto untainted.

In the actual work of the rescue and restoration of prostitutes the Salvation Army has been the pioneer. Our own Church has no organized work of this kind. On the constructive side of rousing public opinion and raising the whole ideal of marriage and home life and consequently of the position of women, the work of the foreign missionary must consist mainly in inspiration and example mediated to the nation at large through the Japanese Christian community. Slowly but surely the effect of such permeation is being felt. Public opinion on the social evil is changing. In many large towns houses of ill fame no longer flaunt themselves in the best quarters, but are relegated to the suburbs. The press is becoming apologetic, if not actively

advocating repression. The purity society has among its leaders prominent officials not themselves Christians. The leaven is beginning to work, but much prayer and much effort are needed before the whole be leavened.

In presenting social conditions it would be wrong to ignore efforts at reform made by the government and leading citizens. The city of Osaka, for instance, is setting a splendid example in the investigation and practice of social welfare. Initiative, however, can almost always be traced, directly or indirectly, to Christian sources, and the *personnel* in government social service is to a very large extent Christian. A report issued a few years ago by the Y.M.C.A. gives concrete examples of social welfare experiments in several cities. They cover a wide field and include creches and day nurseries, school care committees, labourers' lodging houses, model tenements, child welfare centres, an institute for social research, neighbourhood visitation work, and welfare work in factories. The concluding paragraph of the report is a ringing challenge to the Christian Church :

Finally, one is left with the impression that the nation is building up a costly and intricate mechanism in its social programme, but is in vital peril of running short of the power for its operation.

In support of this is quoted a remark of the then Home Minister, the sincerity of which is proved by the liberal proportion of the earthquake relief funds granted by the government to distinctively Christian institutions :

We are finding that organization, equipment, and scientific training are not enough to make a success of social service. We are looking to Christian circles more and more to supply the spirit of self-sacrifice and unselfishness without which welfare institutions cannot be operated.

Our American and Canadian brethren—notably of the Free Churches—engage in many forms of social service.

In constructive social work on definitely Christian lines, however, the Nippon Seikokwai as a whole, and the Church of England missions in particular, have taken a comparatively small share.

True, we have our dispensaries, our orphanages, our blind school, and old people's home. Two out of the four Christian hospital colonies for lepers owe everything to the devotion and vision of English churchwomen. Yet another English missionary has lately opened—with marked approval and sympathy from Japanese colleagues and supporters—a pioneer open-air sanatorium, The Garden Home, for women in the early stages of tuberculosis. But these efforts are infinitesimal in comparison with the intensity of the need.

Whether the Church is to undertake social reform as a body, or through her individual members, she must be quick to realize the need and strong to inspire service; the missionary has abundant opportunity to help the Church in Japan where hitherto she has been weak. In the whole matter of Christian social service the door is open, the field is wide, the nation is expectant and sympathetic. Japanese Christian leaders express the opinion that it would be most helpful to bring picked Japanese Christians to England and train them for social service. Experience clearly proves that a warm welcome awaits the expert from England or America who goes out in no spirit of superiority but rather of loving service and humble desire to share experience painfully gained in grappling with cognate evils and problems in his own country. Men and women full of the mind of the Master and indwelt by His Spirit, possessing also training and knowledge gained in social or economic work at home would find Japanese colleagues sympathetically ready to follow their leadership.

EPILOGUE

OUR Epilogue begins with a few cold facts ; but read in the light of what must be our Lord's love and longing for Japan, these same cold facts will glow with His Passion.

Careful study of the statements of the bishops, both foreign and Japanese, in this Report, and those of Bishop Knight, show that the official leaders of the Japanese Church are asking at this time for no less than 34 new recruits : 18 men, including 4 men for the community demanded by the bishops, and 16 women. The total cost of these recruits may be reckoned at £15,000 per annum over and above the present annual contribution of the Church to Japan. To meet the normal wastage amongst missionaries, 10 men and women would have to be supplied annually. But the wastage in Japan is not normal. The average age of the present staff in Japan is nearer fifty than forty, and the figures just given take no account of the high rate of retirement in recent years. In the next few years this rate will be so high as seriously to threaten the existence of the missions.

Further facts to be born in mind are the following :

1. The 34 missionaries now asked for are over one-third the present missionary force.

2. The number of ordained Church of England missionaries has decreased by almost one-half in ten years, and the total number of Church of England missionaries by almost one-third.

3. In S.P.G. there have been no recruits to the ranks of the missionary clergy for 15 years ; in C.M.S. none for 9 years.

Consider the meaning of the above demands in relation to

that tide in the affairs of Japan which taken at the flood by our Church could lead so rapidly to a strong Nippon Seikokwai, able to take its full share in winning the land for Christ.

No other country has replaced her own civilization with that of the West to the same extent as Japan. Our western statesmen, educationists, writers, and merchants have fostered the change and it is for us Christians to see that with the outward accidents of western culture she is offered the substance—the Christian truth on which alone culture can be securely based whether in East or West. Our civilization without Christianity would be but a poor contribution to their country. The very progress of Japan in western thought and ways constitutes in its own fashion as powerful an appeal as does the backwardness of primitive races.

An equally strong appeal lies in the visible success of missionary effort in Japan. To maintain that effort up to the consecration of Japanese bishops and to slacken off just when some years of intensive work might see the rounding off of our immediate task, would be tragic short-sightedness. Without exception the leaders of the Church in Japan emphasize this point. Both Bishop Motoda and Bishop Naide have likened their dioceses to infants which, having been brought into the world, are in no condition to be straightway abandoned. The mother's help is needed at least till they be strong enough to walk alone.

Yet another appeal, not easy for people at home to realize, is the overwhelming moral and economic shock of the earthquake disaster. The liberal help forthcoming did much to restore the material resources of the Church, but it will be many years before the nation can recover from the blow. In no way can we offer greater comfort to our fellow Christians after such a time of stress than through standing by them to strengthen the work they have undertaken in the name of Christ.

The visit to the Nippon Seikokwai of the Archbishop of

Canterbury's special messenger once more drove home the appeal. Bishop Knight made quite clear the scope and limitations of his inquiry, but the Church in Japan seized the chance of this historic visit to make its plea to the mother Church. Humanly speaking, unless we respond now, we dare hardly hope for a renewal of the opportunity. We close with Bishop Knight's own picture of that opportunity :

The first element of this picture was the power of the nation conscious of a long and historic past in which no foreign power had ever subdued it ; conscious also of a new life, and of new powers being developed with unparalleled rapidity, and profoundly expectant of becoming the dominant influence in the Far East.

Yet this nation, though taking rank with others as a first class power, stands by herself in being non-Christian ; the leaven of Christianity, the number of professing Christians, is less than in any other of the first class powers.

The Church of our Communion, though very small, does not lack vitality ; it knows the power of God, and has a quiet sense of security and right independence as part of the Catholic Church of God. There is a healthy and significant consciousness of youth, of power growing, yet immature and insufficient to enable them to walk alone. For this assistance they look largely to the Church of England. There is a marked readiness to welcome English things and persons, in a word, English life. This no doubt has been intensified in recent years by the political situation, but this characteristic appreciation of what the Church of England can offer, has its origin and sustenance in a non-political sphere, in the things spiritual and religious.

The Nippon Seikokwai, its bishops, clergy, and laity, with unanimity and frankness ask for our assistance ; the development and strength of the Church of that powerful and growing nation and empire, must surely depend greatly on our treatment of their message and our answer to their appeal.

STATISTICS OF CHRISTIAN WORK IN JAPAN *

	Total.		Nippon Seikokwai. †		Church of England. †	
	1914.	1924.	1914.	1924.	1914.	1924.
1. FOREIGN STAFF—						
Ordained men..	455	410	73	48	44	25
Unordained men ..	57	94	10	12	2	2
Women (including wives) ..	937	1,092	163	156	103	69
2. THE CHURCH IN THE FIELD—						
Ordained men..	541	1,197	99	182		
Unordained men ..	1,239	2,156	140	62		
Women ..	801	1,306	81	58		
Communicants ..	85,946	163,363	9,342	11,655		
Total baptized ..	216,115	281,391	23,484	20,446		

* These statistics are based on the figures for 1914 and 1923 given in the *World Missionary Atlas*, published in 1916 and 1925, and on the figures for 1914 and 1924 given in *The Christian Movement in Japan*, published in 1915 and 1925.

† The results of work done by Missions of the Anglican Communion, whether English, American or Canadian, are regarded as forming part of the Nippon Seikokwai. Under the heading 'Church of England' are included the results of the work of the two Church of England Societies—the S.P.G. and the C.M.S.

	Total.		Nippon Seikokwai.		Church of England.	
	1914.	1924.	1914.	1924.	1914.	1924.
3. EDUCATION.						
(i) <i>General.</i>						
Schools	305	358	71	57	13 †	14 †
Pupils	27,379	47,554	4,650	5,126		2,380 †
Boys *	11,548	10,514	1,209	1,256	594	750
Girls *	3,647	12,680		1,949		1,130
(ii) <i>Theological Schools.</i>						
Institutions	35	39	4	4		
Students	759	892	57	90		
Men †	438	599	36	49		
Women ‡	219	293	21	41		

* These figures are incomplete, for no societies record the number of boys and girls respectively in kindergarten or elementary schools in 1914, and only the English societies classify them in elementary school statistics in 1924.

† Approximate.

‡ Returns said to be incomplete. They include Bible-women in training.

THE DIOCESE OF KOREA

THE DIOCESE OF KOREA

RELATIONSHIPS PAST AND PRESENT

A LITTLE kingdom lying in the direct path between two great empires, Korea was always in ancient times the bone of contention between China and Japan. Its situation was not unlike that of Palestine, between Egypt and Assyria, while its peoples have not a little in common with the Jewish race in their dogged persistence, their external yielding to force and their intellectual ability. Historically they differ vastly from the Jews in their attitude to religion, for, while the country has followed the Confucian philosophy in common with the rest of Chinese learning, this philosophy has been the prerogative of the few, and all women and all unlearned men have contented themselves with a practical Animism. Buddhism exists, but has had no real followers except the monks and nuns of the monasteries.

There has never been any doubt as to the attitude of Korea towards either of its great neighbours. China was the 'great nation' to which it owed allegiance; Japan was the land of the 'barbarian.' It was the 'barbarian,' however, who had often the most immediate influence, and Korea, the land which had once led in the arts and culture of the Chinese Empire, became empty and backward-looking, after Hideyoshi, at the end of the sixteenth century, had carried off its skilled workers to initiate the arts of Japan.

Into this country, famous for its scholarship, the first news of Christianity came from China in 1720 through printed matter used to wrap parcels. It roused so much interest among a group of scholars that a Church was

founded and spread for some years without any authorized ministry, until a Chinese priest of the Roman obedience was sent in 1794 from Peking. In 1801 severe persecution arose and continued until the 'hermit kingdom' was obliged by Japan to open her ports for trade in 1876, thus paving the way for the admission later of America and Britain.

In 1894 took place the struggle between Japan and China, which resulted in the former dictating to Korea a declaration of independence from China and the establishment of the third 'empire' which was from the first fictitious. In 1904 the Russo-Japanese War produced, first, a treaty between Korea and Japan, then a protectorate by the latter, and in 1910 definite annexation.

In 1919, mainly as a result of the world-wide talk of 'self-determination,' practically the whole population of Korea broke out into open revolt against a system of government which its supporters would probably describe as a benevolent despotism. They were wholly unarmed, and the revolt was a remarkably well-organized piece of passive resistance, carried out with dignified self-restraint and abstention from violence. The net result was that, at the end of three weeks, the gaols were full of these peaceful rioters to the number of six thousand. Things were done which the Japanese knew it was useless to deny and difficult to defend, and public opinion in Japan began to express indignation. The Japanese Government so took to heart the representations made, that the whole staff of the governor-general was recalled and replaced by officials of a much more liberal type.

Since that time many of the blots on the early Japanese administration have been removed and the Koreans have been given a fairer chance of self-development, though to say that they are satisfied or grateful would probably not be true. Recently important posts in the educational ministries (hitherto held by Japanese of wide repute) have been given to Koreans, and it seems no longer true that the doors of opportunity are shut to the Korean.

STAGES IN KOREAN CHURCH HISTORY

In 1884 American Methodist Episcopal missionaries entered the country, shortly followed by Presbyterians; in 1889 the Anglican diocese was founded.* The three episcopates—that of Bishop Corfe 1889–1904, Bishop Turner 1905–1910, and Bishop Trollope from 1911 onwards—correspond pretty closely with the three recognized stages of development in a new mission field—pioneering, extension, consolidation. The second corresponded with the period of steady Japanese encroachment; there can be no doubt but that a large element in the great eagerness for Christian teaching during that period, with its approximation to a mass movement, was the hope that association with the foreigner would be a protection against the hereditary foe. When it was definitely established that Christianity made no difference to the political situation, the rapid influx into the Christian Church ceased, and there was a good deal of falling off. During the latter part of that period plans were made by Bishop Turner for the establishment of a theological college, and the first Korean deacons were ordained by his successor in 1914.

SPHERE AND EQUIPMENT OF THE ANGLICAN MISSION

The area of Korea is about equal to England, without Wales, and has a population not far short of twenty million, including some 300,000 Japanese immigrants.

The diocesan staff, apart from the bishop, consists of :

10 foreign priests.	2 other foreign women workers.
6 Korean priests.	23 Korean women catechists.
1 Japanese priest.	2 foreign doctors.
1 Korean deacon.	1 Korean doctor.
28 Koreans in lesser orders, including catechists.	
6 Sisters.	

* It was supported from the first by the *S.P.G.*, and later also by the *Church of England Mission to Corea*, the Diocesan Association.

These are working in thirteen parishes, of which six, ChinChun, ChunAn, SouWon, OnSouDong, KangWha and MaDongMi, are in charge of Korean priests. With the exception of the Japanese work at Fusan in the south, and TaiKyu half-way towards it, and the newly opened station at PingYang in the north, all the stations are in Central Korea in an area roughly corresponding to East Anglia, Lincolnshire and the Fens.

In these parishes there are thirty-two village schools with over a thousand scholars, an orphanage at SouWon, a training school for mission women in Seoul, hostels for boys in Seoul and KangWha, and for girls in Seoul, and the theological college in Chemulpo. There are three mission hospitals at ChinChun, ChungJu and YoJu, the last two in new out-stations, where there is no resident priest.

AIMS OF THE MISSION

Racial inclusiveness.—From the first the aim of the Anglican mission has been to set up in Korea a fully equipped and synodically governed Church, self-supporting and capable of managing its own affairs, with an indigenous ministry, and a vernacular liturgy carefully formed on the best models. The effect of the annexation of Korea by Japan did not alter this policy, but only made more emphatic what had been evident from the first, that the two races in Korea must form one Church. In the earliest days, the Holy Communion was celebrated with simultaneous responses in English, Korean, Chinese and Japanese.

Moreover, the mission believes that the future Church in Korea will not be a replica of any of the missions which have helped to bring the Gospel, and that the ultimate responsibility for determining what should be its faith and practice must lie (long after the 'foreign' missionary has withdrawn) with Christians, both Korean and Japanese, who have learnt their Christianity from various sources. It is the aim, therefore, of the mission so to train the

Christians of our Communion that they may be able to make a really sound contribution to the future of Christianity in Korea when the great day of re-union comes.

In the early days of the mission the idea of a territorial division of the country between different Christian bodies as the natural means of comity had not arisen, and by the time that it did, there was usually more than one church in a town of any size, while the villages of a district were occupied almost alternately. The Anglican has always been one of the smaller missions, the largest being the Roman Catholic, while the American Presbyterian and the Methodist Episcopal missions are both very extensive. Up till the time of the Russian war there was a small Russian Orthodox Mission, but it was then driven out, and its return later on was on a small scale. Four Presbyterian and two Methodist Episcopal Missions are responsible for the large bulk of the non-Roman Christians, and are federated, having certain publications and councils in common and making a complete territorial division of Korea. They welcome any co-operation which may be practicable with the Anglican Mission, and do not appear to find difficulty in the fact that the latter has no definite territory of its own, but follows its people with the Sacraments and develops work wherever it is called so to do. This does not, however, mean that the work is diffuse.

Development of Korean leadership.—From the first the importance of having red-hot centres from which religion might radiate was realized. The method has been to place one or more English priests in a centre where there had already been formed, or where there was hope of forming, a small nucleus of Christians. Here was built up a little Christian community, centred in a church building and with chapels in surrounding villages over a spreading area. Since Korean clergy have been ordained, the plan has been to cut down such a district to about twenty square miles and hand it over to a Korean priest. He is responsible, in theory with the assistance of a deacon and two women

catechists, for the pastoral care of the Christians, and, with their help, for bringing into the fold those not yet converted. The foreign priest is then free to go on to a fresh sphere and begin again, preparing the way for yet another Korean priest.

Self-support and self-dependence.—From early days the Koreans were taught to give to the work of the Church, either in cash or in kind, and during the stage of expansion a diocesan clergy fund was instituted, to which all communicants were expected to contribute a regular quota. The money goes to a capital fund, the interest of which can be used to supplement local contributions, for the mission does not believe in a 'native' ministry, supported by 'foreign' funds. No parish can have a Korean priest in charge unless it can itself raise the major part of his support, the balance coming from the clergy fund. In order to leave him independence, the priest is not paid direct by his congregation. The parish pays what is raised into the central fund. 'Self-support' is intended ultimately to cover the salary of a priest, of his assistant deacon, and of two licensed women catechists, together with running expenses.

With the exception of the great central church in Seoul, there are no buildings or institutions such as Koreans would not readily build, so that transference to Korean control will not be unduly difficult when the time arrives. Missionaries have for the most part lived in Korean houses, adapted to their own use. The desire not to erect foreign houses, costly in themselves and unsuitable for Koreans, has been one reason why the mission has recently restricted itself to unmarried clergy, so far as foreigners are concerned. Recently also, all special work for women has been placed under the charge of the Sisters of St. Peter, settled in convenient centres, who train the Korean women catechists and pay visits to the various stations, teaching the Korean women to carry on in their absence. This policy emphasizes the Korean Christians as a permanent element who must learn to stand alone and represent the Church

to their neighbours. It also impresses upon the foreign worker the importance of teaching the Koreans to take the lead and to build up a truly Korean Church.

METHODS OF THE ANGLICAN MISSION

Education.—The relatively late date at which the mission was established, the deliberate care with which foundations were slowly laid, and the small scale on which alone work could be carried on, prevented any great educational development, although schools for boys and girls were established at central stations. When the Japanese Government began to spread a network of official schools over the country, in some of the stations it was felt that a hostel to which boys from the district could come to attend the government school would be both cheaper and more satisfactory than an attempt at competition. The American Missions, with a much more widespread and fully developed educational system, could not afford to give up their schools, and have continued to strengthen the ‘Chosen Christian College,’ but the Anglican Mission, while continuing simple village schools where needed, has concentrated in the towns on the provision of hostels for picked boys and girls.

The plan has been successful, as the hostel boys and girls not only learn to mix with and bear witness to their non-Christian fellow-students, but also become evangelists. They bring their friends to the hostel, and in some cases the way has been opened for baptism and for further developments of Christian work in the homes of the newly baptized. From the hostel in the capital have come some candidates for holy orders; others have become doctors, teachers and lawyers, and one is a bank manager. The girls become teachers and nurses. All retain connection with the hostel which was the background of their life during their years of training.

Theological training.—The most important institution of the mission is the theological college, where the students

live in Korean style. Only well-educated clergy can be expected to confront the problems of modern Korea, and a thorough testing is needed so that they may bear true witness to their profession. The ideal is that after two years at the college a man is admitted to one of the minor orders (several ancient orders below that of deacon have been revived) and sent for a period of work and testing under a responsible priest. After that he returns to the college for further study and spiritual refreshment before going on to a higher grade in the ministry. This is the ideal, but the theological college was only opened in 1914, and owing to the great war and other untoward circumstances has had a chequered existence. It is at present without any regular staff except a Korean deacon.

Medical missions.—The mission has always realized that the healing of body and soul must go together, and hospitals were established as soon as churches. The first ones were simple in style, but aimed at extensive work. Since the war they have been smaller and still more simple, such as can readily be managed by a Korean doctor. Perhaps with the growing number and efficiency of government hospitals, the Church will find its main medical sphere in the care of chronic cases and those which need the special love and service which it best can offer. Already one small hospital is in charge of a Korean.

The two races.—It has been pointed out that from the first, one Church for all races has been kept in view. The existence of two races, one governed and the other governing, was bound to present difficulties. The mission has accepted the fact, and is trying to make the Church the bond of union and to show that Christianity alone can transcend the bounds of race. The practice of sending the Korean boys and girls to government schools instead of segregating them in mission schools must tend to bring the younger generation together, and in spite of deep race hatred, this is furthered by the wise policy of the government in selecting for work in Korea the best teachers Japan produces. Young Korea

will be bilingual. In Seoul, at any rate, the two races now worship under one roof, and a bilingual confirmation and ordination took place before the war.

Work among the Japanese.—In general, however, the work among the Japanese has to follow very different lines from that among the Koreans. There are a few large Japanese colonies; in addition, small groups or isolated families are scattered over the whole country. Some Japanese are settlers or shopkeepers; even these tend to come and go, but most are officials constantly on the move. Among them are many members of our own communion, and it is the duty of the mission to follow and minister to these. There are some settled churches and one Japanese priest, but so far it has not been possible to develop the Japanese ministry in the country itself.

There is little doubt that for many reasons the Anglican Mission is more welcome to the government than those from America. This is partly due to political relationships between the home countries, but also to a more natural understanding of British methods by the Japanese as well as to the absence of the big institutions which call forth some official jealousy.

NEEDS OF THE CHURCH IN KOREA

An isolated diocese cannot remain indefinitely between two growing and self-governing Churches, but it does not seem possible for Korea to be incorporated ecclesiastically with either China or Japan. Probably the ultimate hope is development into a separate province. Already the oversight of the mission is almost beyond the powers of one man. It involves on the one hand frequent visits to encourage and advise the young Korean congregations. The five to six thousand Korean communicants are found scattered over an area as large as the Provinces of Canterbury and York, with very inadequate means of transport and communications. On the other hand, it involves at

the same time responsibility for all headquarters work arising from diocesan synods and conferences, the provision of liturgies and translation work, and the many calls which come from the relation of the Church to the State and to other missions.

A division of the diocese is increasingly urgent, but even more so is a reinforcement of at least six more missionary priests. This would make it possible to have two living together; as it is, most priests are single-handed. Apart from the harm to the one living alone, there ought for the sake of the young Church to be sufficient priests to provide for regular ministration of the Sacraments at each central station while a second priest is visiting the outlying villages. This has never been possible except for a short time in a few places. The strain of a district in which by constant movement it is just barely possible to provide one celebration of the Holy Communion a month in each chapel can be easily imagined.

Six men are needed at once for this consolidation. It would demand an increased income of £1500 a year, with, in addition, a capital sum of some £500 whenever a new district is opened up. Two things must be made clear to the home Church with regard to this proposed reinforcement: (1) The whole question of the expansion of the Church in Korea is involved. It is the bishop's deliberate judgment that, given the six men asked for, such a work of gradual extension will be possible, that without further foreign reinforcements the task of the Church of England in Korea will be fulfilled. (2) That this reinforcement of six men has been asked for steadily by the bishop for fifteen years past, that so far there has been no response, and that during those fifteen years the number of Christians has not increased.

As regards expansion, its renewal has only recently been made possible by the increase in Korean clergy. The almost complete cessation of growth, indeed for a while a falling off, was undoubtedly in part due to political causes, but also to the fact that the mission staff could not deal

with the numbers who were coming in even in the already occupied areas. Now that the growth has begun again, it is the more urgent that the supply of foreign clergy should be sufficient to make their work really effective, so that they may be increasingly a source of inspiration to their Korean colleagues and able to press on into new places with full effect. In particular, a man is needed to take charge, so soon as his knowledge of the language allows, of the hopelessly understaffed theological school.

THE TASK OF THE CHURCH IN KOREA

Korea occupies a position of peculiar interest in the work of spreading the Gospel. At one time it appeared likely to be the first country in modern times to become Christian ; though these hopes were based on some fallacies, for much of the interest shown had a political ground, yet there is no doubt that the people take readily to the Christian faith. Relations with the two great neighbouring powers are and must remain intimate. The influence of Korea upon each in the past has been considerable, and it is not entirely gone. For years there has been a purely Korean Christian Mission working in China from the Presbyterian Church. Korea, through its agricultural and scholarly people, with their intense persistence of character, may yet play the *rôle* of the Jewish people in the ancient world by becoming a strong spiritual force over a great area. In such a future the Anglican Church must take its full part.

The number of Christians in the Chosen Sung Kong Whai may be and may remain small, but it must be a steadily growing number if the Church is to be vital. A living branch of the Anglican Communion is of real value to Korea. Not only does it find more sympathy from official quarters than do other bodies, but it stands in a very real sense as the point of contact between the other communions, having ancient customs and liturgical forms in common with one and a translation of the Bible in common with others.

It seems hardly conceivable that the future Church of Korea can come to fulfilment without the help of the Anglican Church, for the influence of its mission is entirely out of proportion to its size. May not this tiny body which the mission has helped to bring into existence be an essential element in the winning of the whole Far East to Christ ?

THE DIOCESE OF SINGAPORE



MAP OF SINGAPORE DIOCESE.

THE DIOCESE OF SINGAPORE

‘ INTO this land God put first gold and tin, and after these the Englishman who floats companies, obtains concessions and goes forward.’

The central depot of British trade in the East, the most cosmopolitan of cities, the Gibraltar of the Pacific, Singapore was but the relic of an insignificant city when in 1819 it was secured for the East India Company by Sir Stamford Raffles. It is now the centre and capital of one of the richest and most productive sections of the British Empire. Palm-kernels, pine-apples and tin as well as timber pour through the port to every part of the world. In recent years, however, these have been all outdone by rubber, which, with its spreading utility, is absorbing such a large proportion of the interest and the capital of the business world. Daily life constantly supplies fresh points of contact with this juice. We walk on it. We drive on it. We fill our houses with the products of the wonder-tree which has revolutionized the twentieth century.

THE DIOCESE—ITS POPULATION AND RACES, AND RELIGIONS

The aboriginal population is Malay, a race now Moslem, but no place in the world has a more extensive representation of various nationalities. The principal colonists are Chinese. Kipling has said of Singapore, ‘England is by the uninformed supposed to own the island. The rest belongs to China and the continent, but chiefly China.’ Great Chinese merchant princes abound, and they are excellent and generous citizens.

In 1909 the ecclesiastical authorities applied for

permission to consecrate a Bishop of Singapore. The scope * of his work is (1) the Straits Settlements of Singapore, Malacca and Penang, together with their dependencies ; (2) the Federated Malay States ; (3) the Unfederated Malay States, *i.e.* the States of Kodah, Perlis, Kelantan and Trongganu ; (4) the British communities in Siam, Java, Sumatra and the adjacent islands. The Straits Settlements form a Crown Colony : the Malay States a Protectorate.

As to Siam—an independent Asiatic kingdom, and Java and Sumatra—a part of the Dutch East Indies, the King of England could only give authority in spiritual matters as regards the British communities. But it will be through the Diocese of Singapore that, as far as the English Church is concerned, spiritual work, if any, will be carried on among all races in Siam, Java, or Sumatra.

THE AIM OF THE CHURCH

(a) Maintaining the Christian standard of Faith and Life among existing Christian groups.

In British Malaya, Church of England responsibility towards Europeans and Eurasians is obvious. She also is responsible for the spiritual welfare of Tamil Christians from South India and Ceylon, and of Chinese Christians, whether 'Straits born' or immigrant. The Church of England is not the largest body in any part of the diocese.

Pastoral work is done among Europeans and Eurasians by priests who come from England for short service—four years.† The big country districts, usually some seventy miles by forty, among the scattered people of British Malaya, are frequently under-staffed, while Java has one British chaplain for a parish six hundred miles long. Pastoral work among Tamils and Chinese is done mainly through the Christian clergy of these races.

* Statistical tables showing the distribution of population, races, and religions in the diocese will be found on p. 150. The work in the diocese is supported by the S.P.G., and also by the local Singapore Diocesan Association and its Auxiliary in England.

† European and Eurasian work will be treated in the Report of the Commission on *Work among Our Own People Overseas*.

To-day the diocesan staff is composed of the bishop, with fourteen British priests, of whom only one is entirely given to work amongst non-Christians, four Tamil priests, two Tamil deacons, three Chinese priests, and two Chinese deacons, in all twenty-five ordained men besides the bishop.

There are also on the staff three women doctors, four nurses, eleven women teachers, five other women missionaries, and three English men missionary teachers, in all twenty-six English lay missionaries. In addition, there are many Eurasian and Asiatic teachers, nurses and catechists. The societies at work are the S.P.G. and the Church of England Zenana Missionary Society.

(b) Spreading the Faith amongst non-Christians.

1. In British Malaya.—British Malaya has a peculiar claim on the Church of England, as part of the British Empire, and, moreover, a part from which it draws large profits and large dividends. Its population is mainly non-Christian, only a little over two per cent. being Christian.

2. Outside British Malaya.—Here the responsibility of the Church of England lies in the prominence of the British in commerce. In Bangkok the British are very influential. In Sumatra and Java the rubber plantations are even more in their hands than in those of the Dutch.

The evangelistic work among non-Christians is not nearly as strong as it should be. By the Chinese congregations, which in consequence are always increasing, it is carried on vigorously. Among the Tamils, shepherding the Christians absorbs nearly all the energy of the priests, and consequently there is not the same perpetual increase through adult baptisms as among the Chinese. Only one English priest can speak Chinese, and none can speak Tamil.

In school work we have far less than the government, the Roman Catholics or the American missionaries. Church-people thirty to a hundred years ago founded non-religious schools now absorbed by the government in Singapore, Penang and Kuala Lumpur, whereas Romans and American Protestants wisely founded mission schools. To-day there

are only four Church schools of importance in the diocese, St. Andrew's Boys' School, Singapore, with 650 scholars, including seventy boarders; the C.E.Z.M.S. Girls' School,* Singapore, with 150 scholars, including fifty boarders; the schools in Kuala Lumpur with 450 day scholars, and less than ten other small schools. The missionary ideal should be kept prominent in all, but the evangelistic effect of educational work is slow. Boarding schools have far greater effect in training character and drawing out Christian faith than day schools, though the latter are not without effect.

Medical Missions.—The forward move of recent years was the starting of two women's medical missions in Singapore and Malacca, with hospital accommodation for sixty and twenty patients respectively, the staff, European and Asiatic, out-patient departments, operating theatre, etc. Bringing patients into contact with practical Christianity breaks down prejudices; it leads in many cases to inquiry, and so to baptism.

There is a great need of rescue work in big towns like Singapore, Penang and Kuala Lumpur.

Work amongst Moslems.†—This the Church has almost entirely neglected. While the thirteen dioceses of India contain seventy million Mohammedans, and Persia six million, the Diocese of Singapore contains over forty million, but has never had a single ordained man or catechist for work among them.

The bishop regards it as imperative that an attempt should be made to bring the Gospel to Moslems, and suggests

* This Chinese Girls' School was founded in 1843 and taken over by C.E.Z.M.S. in 1900. It is remarkable as being entirely self-supporting with its staff of two European missionaries, five Christian teachers, and three Bible-women. Upkeep, building and repairs are all paid out of funds raised locally and fees. Its influence is widespread in the provision of Christian wives and workers. Four young Chinese girls, three educated at Peking University and one at St. Hilda's, Canton, are teachers, all Christians, potential missionaries amongst the Chinese of Singapore.

† The need for Moslem work is treated in the Report of the Commission on *The Moslem World*.

as a minimum staff to begin work, four priests and two women workers.

FUTURE POLICY OF THE CHURCH IN THE DIOCESE

This is best set forth by the bishop himself :

Among Christians of all races the object should be so to strengthen the work of the Church that all Christians should have a reasonable chance of life from the ministry of the Word and Sacraments.

This involves as a general rule ministrations by clergy of the race ministered to: European clergy for Europeans, Chinese for Chinese, Indian for Indians. But Europeans should at times minister to Asiatics and Asiatics to Europeans. This is easier in Malaya than South Africa, because the colour bar is not so prominent; Chinese and Indians come frequently to the English services, and apart from two churches all services are in the same church.

To avoid a sectional spirit of nationalism inside the Church, there should be three or four European priests able to speak Tamil or Chinese. Asiatic clergy should take part, as opportunities arise, in English services. This is frequently done in the administration of Holy Communion. Curiously some members of a Chinese Church committee found fault with their pastor for helping so much at the cathedral!

Among non-Christians the strengthening of our educational work and the consolidation of our medical work are the aims. The greater part of the evangelistic work should be in Asiatic hands. I disagree with a policy which would allot the evangelistic work among non-Christians to foreign missionaries and the pastoral work among Christians to natives. The two should be intermingled. The Asiatic Christian can talk about Christ to the non-Christian much more forcibly than the European, putting it in a way the non-Christian understands. But the European has the advantage of a long tradition of Christian life and faith, and is better fitted for training those already Christian in the essentials of that life and faith than is the convert of the first or second generation.

Outside British Malaya we should have work going on among non-Christians wherever there is a strong body of our own fellow-countrymen, but we cannot attempt to cover the whole field.

In Siam we may well strengthen our mission in Bangkok.* Great Britain has a fair-sized Colony there; she has a great reputation, not only in trade but also in politics—a call to take a part in evangelizing Bangkok, a city of over half a million. The Roman Catholics and American Presbyterians have been there for many decades. I feel, however, that Bangkok is sufficiently large for an English Mission to work there without interfering with existing work. The existence of the English community there, and the existence of the Eurasian Community of the first generation, are arguments for a much stronger mission than we have at present.

ADDITIONAL WORKERS AND MONEY NEEDED

The following is the bishop's estimate of the additional workers and money needed. The appeal for work amongst Christians is not separated from the appeal for work among non-Christians.

1. For strengthening existing work.

<i>Subject.</i>	<i>Men needed.</i>	<i>Women needed.</i>	<i>Annual extra money.</i>
European work ..	.. 4 priests		£100
Educational work (Singapore, Bangkok)	2 qualified teachers	{ 2 Bangkok 1 Kuala Lumpur 1 Singapore 1 doctor 2 evangelists	£2241†
Medical missions ..	..	
Chinese priest			
Tamil priest			
English priest for Chinese work			
English priest for Tamil work			

* The chief activity of this one small mission of the Anglican Church in Siam is the school for girls of all races, and a smaller branch for boys (altogether 120 scholars including fifty boarders). There is one chaplain who is also a missionary.

† Including passage, furlough allowance and pension fund, besides salary.

Capital sums required for buildings :

Malacca medical mission	£1000	} = £14,000
Bangkok schools	..	..	5000
Diocesan holiday home	..	..	1000
Central homes for women workers	..	..	4000
New boarding-house, St. Andrew's School	..	..	3000

2. For new work.

<i>Subject.</i>	<i>Men needed.</i>		<i>Women needed.</i>	<i>Annual grant needed.</i>
Secretary for diocese	..	1	—	} £4856
Seamen's missionaries	..	2	—	
Rescue work	—	2	
Mohammedan work	4	2	
Priest for Bangkok	1		

Capital sums for building :

Rescue homes	..	..	..	£5000
Three houses for Mohammedan missions	..			6000

The above represents new work which should be started during the next three years.

The Diocese of Singapore represents an almost untouched field of immense potentiality. At present the work is mainly among the white peoples, but in attempting to reach them it spreads its tentacles over the whole of the vast area. Everywhere there are huge non-Christian populations. touched in part perhaps by the missionaries of other bodies and other nations, but almost unapproached by the Anglican Church. In variety of language and peoples, it exceeds in difficulty even the neighbouring Diocese of Labuan and Sarawak, while in population it is comparable with the most unwieldy diocese in India. In a climate one of the most enervating in the world, the bishop and his tiny staff are struggling manfully to accomplish a task of impossible dimensions in the face of a very babel of languages. The call for man-power and finance is great. The needs in the list above should be immediately provided and be regarded

as only a first demand for equipment necessary to launch a forward movement.

THE DIOCESE OF SINGAPORE

STATISTICAL TABLES

Distribution of Population.	(a) <i>British Malaya :</i>			
	Straits Settlements			883,769
	Federated Malay States }			1,324,890
	Unfederated Malay States }			
	Total			3,358,054
	(b) <i>Siam</i> 9,207,355			
(c) <i>Dutch East Indies :</i>				
Java				34,984,171
Sumatra				5,852,135
Grand Total				53,401,715

Distribution of Race.	(a) <i>In British Malaya :</i>				
	Malays	1,650,778			
	Chinese	1,174,777			
	Indians	471,666			
	Europeans }	27,599			
	Eurasians * }				
	Other Races	33,234			
	(b) <i>In Siam :</i>				
Siamese	8,397,869				
Europeans and Eurasians ..	1,822				
Other races : mainly Chinese, }	807,664				
Malays and Indians }					
(c) <i>In Java and Sumatra :</i>					
Sumatra and Javanese races	39,550,000†				
Europeans and Eurasians * ..	143,000†				
Other races †	1,100,000†				

* In British Malaya the Europeans and Eurasians are mainly British subjects and speak English. In the Dutch East Indies they are mainly of Dutch descent and speak Dutch.

† The 'Other Races' in Siam and the Dutch East Indies include a large number of Chinese, particularly in the towns. There must be over two million Chinese in the diocese.

‡ Approximate.

Distribution of Religion.	(a) <i>British Malaya</i> :			
	(1) Christian * :			
	European and	} 27,599	} 72,050	
	Eurasian			
	Indian (Tamil)			
	Chinese ..			
	(2) Mohammedan :			
	Malays ..	} 1,650,778	} 1,693,950	
	Others ..			
	(3) Chinese religions :			
	Taoist, Confucian, Buddhist			1,152,494
	(4) Hindu			395,498
	(5) Animist, etc.			44,062
	(b) <i>Siam</i> :			
	Buddhist			8,450,000†
	Christian			14,719
	Other religions			740,000†
	(c) <i>Java and Sumatra</i> :			
	Mohammedan			38,250,000†
	Christian			410,000†
	Animist, etc.			1,750,000†
	Chinese and other religions ..			405,000†

* The Roman Catholics predominate among the Eurasians, Chinese and Indians.

† Approximate.

THE DIOCESE OF LABUAN AND SARAWAK



MAP OF DIOCESE OF LABUAN AND SARAWAK.

THE DIOCESE OF LABUAN AND SARAWAK

THE story of Borneo is a romance of history. The second largest of the islands of the Eastern Archipelago between Asia and Australia, when James Brooke landed in 1839 it was in a pitiable state. The Malay rulers were barbarous, weak, and cruel ; heavy taxation, massacre, and destruction of crops were wiping out the more peaceable tribes, while nothing but piracy was open to the more warlike. Invalided from the army of the East India Company at twenty-two, a young man fired with ambition to explore and to forward English commerce, Brooke bought a yacht and sailed for Borneo. Two years later his influence had so extended that he was proclaimed Rajah of Sarawak by the Sultan of Brunei. Order was restored from chaos, peace restored, trade developed, and in 1863 Brooke was recognized by the British Government as an independent ruler.

The romance of Borneo does not end with the adventurous white Rajah. A brilliant young surgeon in holy orders, Francis M'Dougall, met Sir James Brooke on a visit to London, and in 1848 sailed as the first missionary to a land which gave as full scope to his wonderful powers, courage, and spirit of adventure as to his friend and ruler. Thus the Church of England came to Sarawak.

Three-quarters of Borneo are under the Dutch Government, the remaining quarter, in the north-west, including the countries of Sarawak, Brunei, North Borneo and the small island of Labuan, in all approximately 82,000 square miles, forms the Diocese of Labuan and Sarawak. Climatic conditions are equatorial. There are high mountains in the

interior, between which and the sea there is a vast alluvial plain, drained by magnificent rivers, the highways of the country. The people frequently take their names from the river on which their villages stand, *e.g.* the Saribas Dyaks from the Saribas River.

The races in the diocese.—A chief difficulty for the Church is the fact that there are so many races, languages, and religions. Land Dyaks and Sea Dyaks are found primarily in Sarawak. The Land Dyaks evidently came as a wave of Malay immigrants in the remote past and seem to have absorbed some Chinese characteristics. The Sea Dyaks were a later wave of Malay immigrants, who seized the coasts and rivers driving the Land Dyaks inland.

The Land Dyaks are a taciturn people with little polish and singularly without the Malay courtesy. They bear the impress of past oppression. Under the Gospel they gradually acquire courtesy and friendliness and take a brighter view of life. *The Sea Dyaks* are more genial and virile, and formed the piratical troop who gave Rajah Brooke so much trouble. Now they are loyal to a man, the mainstay of the Rajah's power and the most hopeful from the missionary point of view. Many other tribes inhabit the country. Over forty languages have been collected—allied, but so unlike that the races using them are often unable to understand each other.

The Dyaks build substantial and commodious houses and cultivate rice and other crops. They forge tools and weapons, build boats, and are clever hunters. Polygamy is not practised, but divorce is easy and frequent. The head-hunting, associated with Borneo, is in its origin little more than desire for trophies of successful fights. However, the desire to be considered brave has often led to securing evidence of valour by ruthless methods. Reading and writing were unknown before the missionaries came, and these tribes have no written character. They are apt scholars and the Dyaks, especially the Saribas and Quops, learn quickly, and are eager for books. To supply them is

difficult, as everything has first to be translated, then printed in their numerous languages.

The Malays are a fresh wave of this race who came after Mohammedanism reached the Far East, bringing a literature and such simple education as Mohammedanism guarantees. They became dominant, and the sultan's government of western Borneo was situated at Brunei (the original form of 'Borneo'). They are Mohammedans to a man, though not specially bigoted or hostile to Christianity. The first Rajah of Sarawak promised not to interfere with their religion when they surrendered to him their power, so any attempt to convert them to the faith is strictly forbidden.

The Chinese are found in most parts and seem destined to be the future inhabitants of this part of the world. They consist chiefly of market gardeners, planters, clerks, and shopkeepers. The market gardeners and planters are mostly of the Hakka dialect of China, a simple people willing to hear the Gospel and very staunch Christians. The trading community (mostly Hokiens with some Cantonese), though keen on education, is from its very prosperity less accessible to a faith which demands sacrifice. As commerce is already mostly in Chinese hands, and the land is being taken over by a constant influx from China, the establishment of a strong Church with its own Chinese ministry is of strategic importance for the future in a country that bids fair to become more the home of Chinese than of any other race. There are a few immigrants from South India, Japan, and elsewhere.

The Europeans, through the development of oil, rubber, and other industries, have greatly increased in recent years, especially in the north and the oil-fields of Miri.

Missionary work in the diocese.—In 1845, Sir James Brooke asked for a mission to his newly conquered Dyaks. The S.P.G. was unable to respond, but later on, undertook to give some support to the work, started by friends of the Rajah. Still later, as the island developed and towns began to spring up, the society was again approached.

To-day Labuan and Sarawak receive an annual S.P.G. grant spread over the whole diocese.*

To-day there are besides the bishop twelve priests, two deacons, thirteen lay workers and seventy-five Asiatic catechists and teachers at work amongst Europeans, English-speaking Asiatics, Land Dyaks, Sea Dyaks, and Chinese. As the work is steadily increasing this staff is quite inadequate.

Several other religious bodies are now at work. The Roman Catholics have been working since 1881 with several large schools ; in more recent times, the American Methodist Episcopal Church and the German Lutherans have started work in various parts.

Anglican work is carried on in seven centres. At Kuching, the cathedral town, the work is chiefly amongst the Chinese either in English, Hakka, Hokien, or Malay. Here are the two largest schools of the diocese, St. Thomas' for boys and St. Mary's for girls. There is, on the part of the Chinese, constantly increasing demand for education, and new and larger buildings are urgently needed. At Quop, Duras, and Bukar, work is progressing amongst the Land Dyaks, but is handicapped through lack of printed matter and adequate buildings. On the Undup, Batang Lupur, Saribas, and Krian rivers there are stations amongst the Sea Dyaks. In the north at Jesselton and Labuan, Kudat and Sandakan, work is established amongst the Europeans and Chinese.

The policy and methods of the Church.—Our aim is self-help, not only amongst the European congregations, but amongst the natives. Some places make a real effort, but the ideal is not yet reached. Two great factors must be remembered in such a diocese : first, nearly all the buildings are of wood, and there is need of renewal ; next, owing to the formation of the country and the numberless rivers, which form the network of communications, a mission launch must be maintained. Thus besides the stipends of

* Support is also received from the Borneo Mission Association.

the staff, there is always restoration and upkeep of buildings to be taken into account and the maintenance of the mission launch ; this latter alone costs £250 a year.

The missionaries do all in their power to train a native ministry. For years there have been one or two Chinese priests, but not until 1924 was a Dyak priest ordained. Two Sea Dyaks have since been admitted to the diaconate, and one to the sub-diaconate. A Tamil priest is working at Kuching. To prepare the native ministry, the College of the Holy Way, a most important institution, was opened in Kudat in 1923. It is the diocesan training college for Chinese divinity students ; the first should be ready for the diaconate in 1926. At Betong amongst the Sea Dyaks a similar beginning has been made : to-day four candidates are training for the priesthood. At this latter place, a Sea Dyak girl trained at St. Mary's, Kuching, some few years back, opened a small school amongst the Sea Dyak girls and has done excellent work. In every place we have named work is seriously hindered by the fact that schools, churches, and dwelling-houses are far too small, and often falling to pieces.

The language difficulty is very great. Church services are conducted in seven different languages, and much labour has been expended in an attempt to formulate a Borneo Prayer Book suitable to the people's needs, and to be translated into the different languages. At present the Malays, the Sea Dyaks, and the Land Dyaks have only parts of the Prayer Book in their tongues, and not always the same parts.

Two special spheres of work are the Leper Camp near Kuching, and the community at Miri, the great oil-field. At Miri there are about four hundred whites and a huge mixed native population employed in the oil-fields. Though a church has been erected, there is no stipend and no house for a priest. Visits are made four times a year, but owing to the irregular boat service, it is hard to supply even so scanty a provision.

As to the primitive people, the policy of the Church can be nothing more at present than attempting to form character through discipline and raising them through education. In Quop, for example, an immediate need is the building of a boys' boarding school, and a girls' day school. The extension of work amongst the Land Dyaks makes it most important to have a strong central school which can take country boys and send them back to leaven their own people. The girls' school is essential, because women exercise a strong religious influence but are often most difficult to convert. It is of paramount importance to educate them and to lead them on in the faith; at Tai, for instance, forty men have been converted, but as yet only two or three women. The gravity of this will be apparent, when it is remembered that Christians may not marry heathen wives. For many years it is not likely that these people will be able to stand steadfast without European supervision.

In the case of the more civilized Chinese, the first aim again must be education, with the vision of an eventual native ministry, whereby Chinese will be led by Chinese to higher things and may even become agents in the conversion of yet other fields.

The peoples of Borneo are not unresponsive to Christianity. The Dyaks have no native form of worship, yet they can be brought to Christ and show Christianity by their lives. The future is bright not only with hope built on the faith of those labouring in Borneo, but with added assurance from victories already won.

What are the immediate needs?—First and all-important is the living agent, especially a priest for Miri.

Besides a stipend of £175 for such a priest, a fund of £2000 is required to provide for an Asiatic ministry. A further £2000 is needed to endow the mission launch, the only means of touch with certain stations.

In addition, owing to the constant deterioration of the

wooden structures referred to above, as well as the demands of an expanding work, numerous new buildings are urgently required. Essential are ten new school buildings, three new churches, four new mission houses or dwellings for workers and one dispensary.

All these needs are the result of the real progress made by the Church in the diocese and should be realized by the home Church as such. It is imperative that they should be met if the kingdom of God is to grow and spread in this fair island of the East. No demand has been made here for workers to pioneer regions open but untouched; wide extension is contemplated as soon as men and money are forthcoming.

SOME CONVICTIONS OF THE FAR EAST COMMISSION

1. WHEREAS

1. The Church at home has so little realized the true situation in the Far East, as in Japan, to have adopted practically a policy of withdrawal; in Korea, to have made no response for fifteen years to urgent demands for reinforcements; in China, in many places to have imperilled work by failure to replace those near the end of their service (pp. 98, 121, 138),

2. The minimum of workers indicated in this report as required immediately is at least 172 men and women: 108, China; 34, Japan; 6, Korea; 23, Singapore; 1, Labuan and Sarawak (pp. 78-9, 148),

3. Thereafter 48 new recruits (31 to China, 10 to Japan, 2 to Korea, 5 to Singapore) must be sent out every year to make good wastage without a single fresh development,

It is imperative that—

1. The Church of England be roused to the crucial importance of the Far East for the whole kingdom of

God and to the amazing opportunity presented by the present situation both material and spiritual.

2. Definite and immediate steps should be taken both by the societies and by the Diocesan Boards of Missions to make large demands upon the Church for highly trained men and women and for means to support them in the Far East.

II. WHEREAS

1. There are great areas and populations without even a pioneer Christian work, for example, the Moslems in British Malaya, and the Moslems in China (pp. 31, 146),

2. In Japan some forty million of the rural population are almost untouched, while the three hundred million villagers of China are in many sections untouched, and in most parts neglected relatively to city work (pp. 32, 115),

It is imperative that—

The Church should not merely fulfil the work already undertaken, but should definitely plan and adequately prepare for the pioneer tasks within her own field, such, for instance, as :

(a) The new effort for Moslems in Malaysia demanded by the Bishop of Singapore (pp. 146, 149).

(b) The effort for village work in Japan called for both by Bishops Naide and Knight (pp. 104, 105).

(c) Extension work from the Diocese of North China into Inner Mongolia (p. 75), and from the Diocese of Western China towards Tibet (p. 62).

III. WHEREAS

1. In the Far East, to-day is a day of renaissance and China, in particular, is in the throes of intellectual and spiritual rebirth (pp. 6, 11 ff.),

2. An outstanding manifestation of such renaissance is the demand for universal education, higher education and education on a national system (pp. 13 ff., 89),

3. China is attempting the same experiment in education on a purely material basis which Japan shows signs of abandoning,

4. Mission schools and colleges are weak in the teaching of national languages, literature, and history, and even sometimes impaired, through under-staffing, in their spiritual and educational efficiency (pp. 25, 26),

5. Students are wielding tremendous power in the China of to-day and elsewhere (pp. 16-20),

It is imperative that—

Every phase of the Church's work which touches education should be emphasized, strengthened, and made effective. To this end it is recommended that :

(a) While it may be questioned whether any new mission higher schools or colleges should be started, the existing institutions, if they are to be continued, should without delay be given such largely increased staff, equipment, and support that they may be able both to do the work of religious education effectively and to be a strong and healthy element in national education.

(b) In view of the importance in Christian education work in China to-day of union universities and colleges (pp. 24, 54, 62), Anglican missions should take their fair share, by hostels or otherwise, in such Union work, both in the interests of educational efficiency and as a witness to unity amongst Christians.

(c) In view of strong demands from the Far East for work amongst students in government schools and colleges through Christian hostels, a definite policy should be developed for a great extension of the hostel method (pp. 54, 110, 135).

(d) Both for hostels and work amongst students and educated men and women, and for the production and preparation of Christian literature to meet the needs of the huge reading public in such a land as China

(see pp. 43, 110), such requests as that of the Bishop of Chekiang for communities of university trained men from England to work in China, of Bishop Motoda and others for similar communities in Japan should definitely be brought before graduates and undergraduates of British universities.

(e) The whole question of the Christian work possible amongst Chinese, Japanese, Korean and Siamese students now in Britain and other Western lands should be investigated and the Church of England should both through her own facilities and in co-operation with such bodies as the Student Christian Movement, do her share in securing that friendly Christian influences surround such students while in the West.

IV. WHEREAS

The Chinese and the Japanese are through their colonies under other flags destined to exercise a larger and larger influence round the Pacific (pp. 143, 150, 157),

It is imperative that—

The Church of England should respond to all calls to strengthen missionary work in these colonies, such as those from the Bishops of Singapore and Labuan and Sarawak.

V. WHEREAS

The Chung Hua Sheng Kung Hui and the Nippon Seikokwai are all-important for the future of Christianity in China and Japan (pp. 7, 35 ff., 97 ff.),

It is imperative that—

1. The policy of the Church of England in those countries should be carefully related to the demands made by these young churches for the kind of help they feel themselves to need, such as :

(a) Definite demands made by the Chinese and

Japanese Churches for help by English scholars and theologians in training clergy and catechists in the whole Catholic faith, and for spiritual leaders who will help to build up a true life of worship and devotion.

(b) The emphasis laid by Chinese and Japanese leaders on the need for men and women trained in the home lands as experts on, for example, industrial and other social questions and problems of international relationships to work side by side with the Chinese and Japanese Church in bringing our Lord's teaching to bear on the new problems of national life with which these lands are struggling.

(c) The longing of the Chinese and Japanese Churches for missionaries who will all of them in all these relationships take the place of helpers and co-workers rather than leaders and guides.

VI. WHEREAS

1. An outstanding feature in the Pacific area is a series of international and inter-racial danger points alike in the political, industrial, commercial, educational, and religious spheres (pp. 4-6, 19-21, 130),

2. Progress in missionary work is held up at point after point by such inter-racial friction, so that the race question in the Far East must of necessity be a determining consideration both in national and Church affairs,

It is imperative that the Church at home should—

1. Help on all such Christian and international youth movements of friendship as the Student Christian Movement and the Young Men's and Young Women's Christian Associations.

2. Make possible a response to the calls that come from the East for the services of the best western Christian speakers and lecturers, and the calls which are coming from the West for visits from such Christian

oriental leaders as may inspire and help the western Church.

3. Send out only such missionaries as have a true vision in questions of colour and race, and will help the National Christian Councils in their work of improving international relationships.

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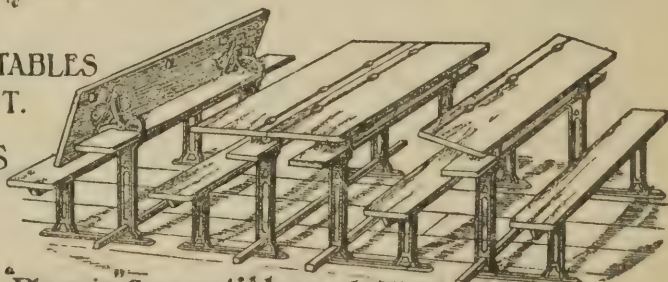
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